Scarce

THE DIVINE AUTHORITY OF THE HOLY SCRIPTURES, AND THE UNITY OF THE *Old and New Testament*;

WHEREIN IS POINTED OUT SOME OF THE CHIEF BRANCHES CONTAINED IN THE SACRED RECORD.

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AUTHOR OF THE RICHES OF GOSPEL GRACE OPENED; A SCRIPTURAL ILLUSTRATION OF THE BOOK OF THE REVELATION; AND THE EVANGELICAL BELIEVER'S CONFESSION OF THE SON OF GOD.

To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them. Isa. 8. xx.

Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me. John. 5. xxxix.

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P R E F A C E.

CANDID Reader, I present to thee the following Lines, with no other view, than to impress upon thy mind, the dignity, the excellency, the authority, and absolute perfection, of the oracles of God. For without the knowledge of the divine revelation, no man living upon the earth, ever did, or ever shall, know any thing of God, to his consolation; for there is no other way of enjoying God, but in the understanding: and there is no other way of conveying light to the understanding, but by the word of God. All faith comes by hearing, and all comfort from the scriptures; Rom. 10. xvii. xv. iv.

But some persons cannot acknowledge the scriptures to be the infallible word of God: then there is no difficulty, without hesitation, to pronounce that soul to be one that God cannot acknowledge, as an object of his love; for God never had any way of acknowledging any one, as belonging to himself; but by giving them his word: John, 17. viii. xiv. 1 Thess. 1. iv. v. It is absolutely impossible for these, ever to enjoy any true happiness, in time or eternity; for, as God was never known to men, but by his word; whosoever denies his word, denies God himself. And it bewrays a desperate wicked heart, thus to deny the God in whose hand, their life and breath is; for it always proceeds from a sottish stupidity, like the beasts that perish; that they will not lift up their rational powers, to attend to the knowledge of God; or else it proceeds from dint of imaginary wit: they think themselves so acute in the wisdom of this world, as to overthrow the wisdom of God; and they set themselves to find something in the scripture

to animadvert upon, and to tell us what is fit, and what is unfit, for that God (of whom they nothing know) to reveal to his creatures. This I know to be the caſe with ſome of them; they read the ſcriptures with much attention: but it is not with any deſire to receive the knowledge of God: but to find ſomething to cavil with; ſomething, that by putting a perverſe gloſs upon, they may repreſent in a monſtrous light; ſome ſtone on which they may ſtumble.

But it never is worth the while of any one, to reaſon or diſpute with theſe perſons; for their hearts are ſo deep involved in enmity againſt God, and their eyes are ſo determinately cloſed againſt the light, that they will not ſee: and their ears are ſo ſtopped againſt the truth, that they will not hearken to the voice of the charmers, charming never ſo wiſely; they deſpiſe inſtruction: *The fool hath ſaid in his heart, there is no God*: they hate knowledge, therefore, *They ſet their mouth againſt the heavens*; and having no deſire, but an averſion to the knowledge of God, it is in vain to reaſon with them, againſt the determined bias of their minds. The wicked, through the pride of his countenance, *will not ſeek after God*; *God is not in all his thoughts*.

But it may be objected; "Some of theſe are not wicked men; and though they deny the ſcriptures to proceed from God. they are not Atheiſts; they do not deny the being of God."

I reply, he that rejects, deſpiſes, and tramples on all the laws, edicts and manifeſtos of a rightful Prince, is a wicked rebel; notwiſtanding he may behave cordially among his aſſociates; who are in the ſame predicament with himſelf. So every man that deſpiſes the word of the living God, is an avowed rebel againſt the King of Kings, notwithſtanding he may behave with decorum among men: and as to their being Atheiſts, they can be no other; for every one that is deſtitute of the true knowledge, love, and enjoyment of God (which it is impoſſible for theſe men to have) is an Atheiſt, in the full ſenſe of the word; which is, to be in enmity, alienation, oppoſition, and without God. And as to their denying the being of a God; there may have been men in the world ſo abandoned to the flames of hell; as to deny, or diſpute againſt the being of a God; and I will not ſay, but through the inſtigation of the devil, they may have driven

driven themſelves mad; even to think it was ſo; but certain I am, there never was a man under heaven, in the uſe of his reaſon, that did deliberately think there was no God; yet I make no doubt, but, that there are multitudes in the world, who do not believe there is a God. For nothing can be believed (be it true or falſe) but upon ſome real or imaginary evidence. Therefore thoſe that are ſo infatuated in their luſts, that they never allow their minds to deliberate upon it; can believe nothing about it; but if any man does ſeriouſly bend his mind to know, the evidence is ſo clear, in the works of Creation, and Providence; that he cannot poſſibly diſbelieve, the eternal power and Godhead: Rom. 1. xx. But foraſmuch as theſe viſible evidences, can give him no intelligence of the will of the inviſible God towards his creatures; or what proviſion he has made for them in a future ſtate; it is impoſſible any Deiſt under heaven, ſhould ever enjoy any ſolid conſolation; nor do they know whether there be any future ſtate or not; they are left, as the old heathens were; to the wild vagaries of their own brains; all they know is, what their own eyes ſhew them: *The living know that they ſhall die.*

But if it be ſaid, How ſhall one convince one of theſe Deiſts of their error, ſeeing arguments from ſcripture are of no avail; ſo long as they deny the ſcripture to be a revelation from God?

I reply, Foraſmuch as it is plain, their error is willful blindneſs: their hearts being hardened under the dominion of Satan, I ſhould never attempt to convince them; but leave them to be convinced, in the awful day of Judgment: Jude, xiv. xv. But if any weak minds ſhould be in danger of being entangled by their cunning craftineſs, and ſtrong deluſions; I would endeavour to treat thoſe with all tenderneſs; and lay before them ſuch reaſons, as I thought ſufficient, to convince any deliberate, ſubmiſſive mind: to which end, I would recommend to them, the conſideration of two things.

The firſt is, the majeſtick work of God, in the noble faculties which he hath given to the human ſoul; whether it be reaſonable to think, that the infinite Being would beſtow ſuch excellent powers, capable of contemplating the perfections of the moſt high; without affording man an opportunity of knowing what his perfections are? and that this would be impoſſible, for the creature ever to enter into, without an open revelation from himſelf; but I know the

objection

objection: "That God has not afforded this revelation to all nations, in all ages." But this is not a truth, for notwithstanding it has pleased God to increase the light in these later ages beyond what it formerly was; there never was a time, in which all nations had not the opportunity of knowing God, by a divine revelation, if they had not despised it, and set up false lights of their own invention: Rom. 1. xxi. Though they had not a written revelation from the beginning, a real revelation of God, was made to Noah's family; Noah did know God, and walked with God, and God talked with him; and from hence all the families of the earth might have retained the knowledge of the true God, had they taken due heed; but even when they had become vain, and their foolish hearts were darkened; that the succeeding generations should not abide in darkness, God was pleased to light his lamp among his people Israel, which did actually cast a light to the ends of the earth; so far as the world was then inhabited. So that all nations might still have come to the knowledge of the true God if they would. And some verily did come from the uttermost parts of the earth to worship the God of Israel; For the sound still spread, at their coming out of Egypt, in the days of David and Solomon, and at the time of their captivity in Babylon; so that all the earth was filled with the glory of the Lord. And when the Son of God made his appearance, he sent his glorious gospel to all nations, and to every creature: So that now, the universal world enjoys the true light, or could enjoy it, if they would give heed unto it. So that no defect can be found, respecting the universal extention of a divine revelation; nor any excuse for men not receiving it: Rom. 10. xviii.

The second is, If we acknowledge the most High to be a Being of such order and perfection, to grant to mankind a revelation of himself; or to give him the certain knowledge of an object, to exercise his mental powers upon, suitable to the excellent faculties with which he has been pleased to endow him; then to enquire, where this revelation is to be found.

Bring the two testaments to the test, and let all the religious systems, all the productions of human wisdom that ever were in the world, stand forth; the strained intellectuals of all the Jewish scribes and rabbis; the exquisite learning of all the heathen poets and philosophers; the

soaring

ſoaring immaginations of Mahomet and all his followers; the infallibility of the Pope, and all his adherents: compare them together. And ſee if any of theſe bears any proportion: In a concordant chain, from the creation to the fulneſs of time: in majeſty. In perſpicuity. In goodneſs. In harmonious conſiſtency. In depth of penetration. In adaptedneſs to the condition of man. And in laying a a foundation for eternal felicity. Nay, examine whether any of the others, ariſe any higher, than perfect childiſh romantic ſtories: compared with the Scriptures of the prophets, and Apoſtles? If any ſoul be impreſſed with ſeriouſneſs, and with reverence of the God that made him; he will find no difficulty to determine, where God is revealed.

But I do not wonder, that perſons of good ſenſe, who are yet deſtitute of due reverence of the divine majeſty: that they ſhould become Deiſts. For they only judge of things, from what they obſerve, in the religious world. And hearing doctrines propagated ſo nugatory, ſo indigeſted, ſo unſavory; and ſeeing worſhip ſo looſe, ſo inconſiſtent, and ſo formal; they inconſiderately judge of the glorious teſtimony of the divine being; by the contradictions they view in the pretended followers thereof. But had theſe perſons any ſerious deſires, after the knowledge of the true God, they would not ſuffer their minds to be prejudiced by the empty noiſe of common profeſſors. But would pay deliberate attention to the word of God itſelf: whereby they might be convinced, that theſe defects do not proceed from the oracles of God; but from the hypocriſy of thoſe, who falſely pretend to be guided by them, when at the ſame time, they pay no ſincere regard to the ſcripture record; but vainly follow the traditions of men; and are carried away with every empty cuſtom, that prevails in the world. Their doctrines, and their worſhip, are only taught by the precepts of men. This certainly is the fact, with the greateſt part of the people, who profeſs to be directed by the truth of God; that they have ſo little regard to the divine teſtimony: and are ſo wedded to the traditions of men; that to urge any thing upon them, from the ſcriptures; unleſs they think it ſpeaks the ſame, as they have already learned from human teachings; one might as well preſent colours to a blind man: or caſt feathers againſt the wind: or attempt to break a bar of ſteel with a ſtraw. There is ſcarce the perſon to be found, who can be prevailed upon, to give due attention

attention to the ſacred word; according to the majeſtick excellency thereof. Yet ſome perſons: inſtead of attending to the ſacred teſtimony, as the ſtandard, whereby to judge of themſelves, and others; they look at the common run of profeſſors; and make them the ſtandand whereby to judge of the record of the living God; which is as far above any thing, that is to be ſeen among religious people in common; as heaven is above the earth. And while this is the caſe, that they give no ſincere attention, to ſearch for themſelves, but let their minds be impoſed upon, by what they obſerve among the crowd; I make no wonder they turn Deiſts; and deny the goſpel of their ſalvation: and ſeal upon themſelves, eternal damnation.

But it is to thoſe who do infallibly know, that the writings of the prophets and apoſtles, are the certain dictation of the ſpirit of God. And whoſe hearts are fixed, to look into that holy volume, for inſtruction; and to wait for the ſpecial enjoyment of God, and the bleſſings of his grace, held forth in his word: the following diſcourſe is humbly preſented.

And may the God of all grace grant his bleſſing, to every one that ſetteth his heart to ſeek the Lord: Even the Lord of glory, Amen.

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DIVINE AUTHORITY &c.

ACTS XXVI. 22.

Saying none other things than those which the Prophets and Moses did say should come.

PAUL the Apostle, at this time, being called before King Agrippa, and having licence to speak for himself; he was (as all the true disciples of Jesus Christ are) ready to give an answer, to every one that should ask a reason of the hope that was in him; with meekness and fear.

And this he introduces, by giving a short relation of his manner of life, from his youth. In which he avers the strictness of his religion, among the Jews; wherein he lived a Pharisee. And now, being accused of the Jews; he stood to be judged, for the hope of the promise made to the Fathers: even that very promise which the twelve tribes instantly professed to wait for, and hoped to come unto. This promise included the resurection of the dead: which themselves also did allow. Act. 24, xv. So that he brought no new doctrine, but that which from the beginning had been taught in the Holy Scriptures: and believed by all that embraced the word of God.

Yet he confesses, how himself had been carried away, with the vain traditions of those formal professors; instead

of rejoicing when that glorious Hope appeared, he was so infatuated with a false zeal, that he thought he ought to do such things as were contrary to that worthy name; even Jesus: in whom all the blessings were contained. Yea, he declares, with what violence he persecuted all that called on that holy name. So that in his outrages, he proceeded even to madness. Whence we may see, that religion, when under the direction of the traditions of men, is replete with the most diabolical principles, and highest rebellion against God; of any thing that ever proceeded from the gates of Hell.

He also relates, in what a remarkable manner, and with what power and majesty, the Lord was pleased to convince him of his error, turn him from his wicked way, to open his eyes, and to bring him out of that darkness, in which he had hitherto heen involved. And to bow his will, to attend in sincerity to that word of truth, which to this time, he had only attended to, in his own self will; and in the vain imaginations of human wisdom.

Then he declares, how the Lord appointed him to be a witness, of the things which he had seen: and of the things which he would further make known to him. And to be his messenger, to declare the glad tidings to the Gentiles, to bring them to the knowledge of God, by Jesus Christ. And with what chearfulness and alacrity he obeyed the heavenly vision; fulfilling the commission which the Lord had given him. For which cause the Jews went about to kill him But having obtained help of God, he continued to that day; *witnessing both to small and great.* Thus he comes to the very point: to shew wherein the substance of all his doctrine did consist.

Saying none other things than those which the Prophets and Moses did say should come.

The Prophets and Moses were the faithful messengers of God, to declare his will unto his people. And they did reveal all the divine good pleasure; so far as was expedient to be opened, during that dispensation: till the seed should come, to whom the promise was made. And they took special heed, not to deliver any other doctrine than what they had verily received from God. This made them perfectly consistent

consistent one with another: so that no jargon, or contradiction, was ever found in their writings: neither any thing mean, or beneath the character of the supreme Being. But perfect infallible truth, of the most blessed nature. Worthy the excellent majesty of Jehovah to reveal; and worthy of all acceptation, from such creatures as we; as they contain all things that can make us happy.

And whatever is now opened in the new testament, is no other thing than what was foretold, and had its foundation laid in the law and the prophets. For though it was the good pleasure of God, to reveal his will at sundry times, and in divers manners: yet when it was all revealed, it became one entire system of truth; as we have it this day. For whatever was written in the Old Testament, is fulfilled in the New. The former declaring what was to come; the latter testifying that all those promises are fulfilled; and now in fulfilling. So that all that was written before the coming of our Lord, and all that was written after his coming; do now compose one perfect Testament.

And to this, we are commanded to give the more earnest heed: because all that can be known of the true God, is therein revealed. And nothing can be of any spiritual good to any soul, but what is contained in that sacred volume: the scriptures of truth. There the whole mind of God, and all that can be conceived of him, by mortal creatures; is clearly represented to us, in that perfect system; the opening of the eternal good pleasure.

And in this confession of the Apostle Paul, it plainly appears, what reverence he shewed, and what attention he paid, to this divine revelation: that in all his ministry, he never varied therefrom, nor added thereto. And as he said none other things, neither did he decline any part of the heavenly doctrine. For he believed all things that were written, by direction of the Holy Ghost. Act. 24. xiv. And what himself believed, he was ready to declare to others. Act. 20. xxvii. For the authority of his Lord, and love to his fellow creatures, inspired him with earnest desire, zeal, and courage, to be faithful in the work to which he was called; and to attend, without variation, to the plan given him by the Lord Jesus Christ. That is, the perfect declaration of the divine will, written in the volume of the book. For that he would not publish any thing, but what he knew to be absolutely infallible

fallible; and that would ſtand the teſt of heaven and earth, which he could ſtand by, and would ſtand by him. That which his own ſoul did live upon: and which would certainly bring eternal life, to every one that ſhould receive it.

And in him we have a ſpecimen of all the miniſters of Chriſt, that ever have been ſince the Lord entered into his glory, which now are, or ever ſhall be to the end of the world. For they all have the ſame commiſſion, the ſame goſpel delivered to them, and the ſame ſpirit given them, whereby to make manifeſt the glorious myſteries of the grace of God: therefore, they every one walk in the ſame ſteps.

But it is a common objection, "That Paul was a miniſter extraordinary, but thoſe that are ſince his days, are only miniſters in ordinary." But what they intend by extraordinary and ordinary, I preſume but few of them can tell, to any good ſenſe. All that underſtand the true nature of the goſpel miniſtry, do clearly diſcern wherein the difference lies, between the immediate Apoſtles of the Lord, and their ſucceſſors in the work. It chiefly conſiſts in four things. Firſt, They could teſtify that they had ſeen Jeſus, after his reſurrection. Act. 13. xxx. xxxi. 1 Cor. 9. i. Which teſtimony being ſufficient, there is no need for it to be repeated. Second, They had the gift of outward ſigns, to confirm that teſtimony. Mar. 16. xvii. xviii. Which being ſufficiently confirmed, there needs no more. Third, They had power to fix rules, and give commandments in the Church: in ſuch things as came not within the latitude of Chriſt's miniſtry, while upon the earth: there being no orderly goſpel Church erected, till after his aſſention. 2 Theſſ. 3. iv. 2 Pet. 3. ii. Which they having amply ſet in order, no more ever will be neceſſary. Fourth, They had the gift of remembrance, and infallible knowledge; to write whatſoever was to be communicated to ſucceeding ages. Joh. 14. xxvi. Act. 1. iii. viii. Which being now, by them compleated; there can no addition be. Theſe extraordinary gifts, were only as ſo many utenſils, for compleating the building of the goſpel Church. Which being now accompliſhed, and brought to the ſummit of perfection; theſe utenſils are laid aſide, as being no longer neceſſary. And the glory now excels, what it poſſibly could be, ſo long as theſe were in uſe. For the work then

remained

remained unfinished; which is now consummate, in full perfection.

The glory of the Gospel, and the beauty and order of the Church of God; is now in the highest zenith, that ever it was since the world began: and will so continue to the end of time: (not for numbers or outward shew, but for light and truth:) and the ministers of the gospel, are not in any inferior office to what the apostles were; with respect to the grand commission given them Mat. 28. xix. xx. And with respect to the glorious gospel committed to them. Gal. 1. viii. Eph. 2. vii. And with respect to the enriching power of the Holy Ghost; to understand, to enjoy, and maintain, the spirit and truth, the life and power, the grace and glory, of that gospel delivered to them by the Apostles. Isa. 59. xxi. The absence of those extraordinary gifts; (which were only appendages to the gospel, and having accomplished their full design, are no longer necessary;) is no diminution to the office of the ministers of Christ; but rather an augmentation. Forasmuch as the vision and prophesy, are now perfected, which were then only in perfecting. But no abatement ever was, or ever can be, in the kingdom of God's anointed. Isa. 9. vii. The Apostles stood upon the shoulders of the Prophets; and the present ministers of the gospel stand upon their's. Joh. 4. xxxvi. xxxvii. xxxviii.

Yet, professors, and preachers, in general, are agreed to depreciate the blessings of the gospel Church, in the present day; because their consciences tell them, they enjoy them not. But still they would be called christians, and ministers of the gospel. And as the Lord has never brought them up to the truth of his gospel; they bend all their wits, to bring his gospel down to their carnal minds. To make themselves and others believe, they may be in Christ; though they live in the old man, at the same time.

But the ministers who are indeed sent by the Lord Jesus, are, at this day, as much filled with the Spirit and power, of life and truth, as the Apostles were. They enjoy as much of his love in their own souls, and are as conscientious what they deliver to others; and as zealous to maintain the genuine truth of Christ, and to eschew all the teachings of men; as the twelve Apostles were. And as all the faithful ministers

ministers of Christ preach; so all real christians believe. 1 Cor. 15. xi. For none can be true disciples of the Messiah of God; but such as receive his gospel, in the very light, life, truth, and power; as it is revealed in the oracles of the living God. Joh. 7. xxxviii.

It is therefore necessary to consider, the true import of the words presented before us: in which this doctrine is, in the strongest light, held forth. Viz.

That in matters of faith, all the Apostles of Jesus did; all faithful ministers of Christ now do; and all souls that are born of God, ever will reject, and carefully avoid, all doctrines and traditions of men: or whatever does not clearly appear to be taught in the scriptures of truth.

This is plain, from what the prophets have spoken. *To the Law and to the testimony: if they speak not according to this word, it is because there is no light in them.* The Lord himself, constantly refers us to the Holy Scriptures. *Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. Had ye believed Moses, ye would have believed me: for he wrote of me.* And the Apostles, recommend us to the Scriptures, to confirm those things whereof themselves were eye witnesses. *We have also a more sure word of prophesy, whereunto you do well that ye take heed.*

And no man can be a minister of the New Testament, so long as he teaches any doctrine, but that alone, which is given by inspiration of God, in the holy Scriptures. Neither can any man be a follower of the true shepherd, so long as he receives any doctrine, but that alone, which is contained in the oracles of God. For that minister who follows the learning of schools, what he receives from human writings, or any traditions of men whatsoever; is certain to be led away from the truth of God For the wisdom of men, and the wisdom of God are so diametrically opposite, one to another; that they cannot possibly coincide, or cohabit together. And that preacher is certain to bring a curse upon himself; by speaking in the name of God, what the Lord has not commanded him to speak. Deut. 18. xx. Gal. 1. viii. And the soul that receives any such doctrine, is only led into a snare, and bewitched with strong delusion: till

till the blind leading the blind; they both fall into the ditch of destruction, and everlasting perdition. Yea, it is impossible for any man to enjoy the grace of God, so long as he adheres to any doctrine, but the record that God hath given of his Son. 1 Joh. 5. x.

First, To attend to any doctrines of human wisdom, in things pertaining to God; is to despise the goodness of God, in giving us his infallible word; and to trample on his authority, in commanding us to attend to his word alone. It is to pour contempt on Gods Holy One, the great prophet, whom the Father sanctified and sent into the world, to teach us all things. saying, *I will raise them up a prophet from among their brethren—and will put my words in his mouth, and he shall speak unto them all that I shall command him.* If all that God commands, be taught by Jesus Christ, in his pure gospel; it must be a very high affront to the Son of God; for us to pay any regard to the teachings of men. But some object, "That we are so weak and ignorant, that we cannot understand the words of Christ, without the expositions of learned men, to instruct us." But may I ask this objector, did Christ direct thee to apply to learned men, to tell the meaning of his word? If he did not, thou insults him to the last degree; by suggesting, that he has only mocked thee, in pretending to give thee his word. When it is only given in a sealed book, which thou canst not look into: or delivered in terms so abstruse, and unintellible, as he hath not given thee a capacity to understand. But thou art reduced to the necessity of seeking instruction, from that wisdom, which God has declared, he has made foolishness Isai. 29 xiv. Rom. 1. xxii. 1 Cor. 1. xix. xx. And were this the case, thou must be laid under an inevitable necessity, to remain in a state of doubt and suspense, respecting the mind of God, all the days of thy life. For, in matters of such high importance, it is not possible for any living man, to put such confidence in the wisdom and fidelity of creatures; as to have an established faith, for eternal salvation, and eternal glorification. Especially as there is so much contention among the learned and not one individual doctrine of Christ, in which they are agreed. It is true, it is by the science of literature, learned in schools; that the scriptures are translated from the original, into our modern languages. But that is quite a different thing, to the

the knowledge of the ſcriptures, in ſpirit and in truth. The knowledge of languages is only a natural ſcience, which men may teach : and wherein a man may be a critick, who never knew any thing of God, in truth. And it is a great happineſs to the world, that there is ſo much claſhing and contention among learned men : to prevent impoſitions in the tranſlation. For if one party ſhould make any material deviation, from the literal meaning of the original; their learned opponents would be ready to detect, and expoſe them. But to aſcribe the knowledge of divine things, to the learning of this world ; would be to give the lie to the Son of God ; who ſaid, *I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* So then, to pretend to come to any knowledge of God, any other way than by the ſacred oracles alone ; is ſuch a diſparagement to the Father and the Son, as no man can be guilty of, who has the true love of God in his heart.

Second. To give way to any doctrines, or traditions of men; is to forſake our own mercy: by obſerving lying vanities. For no man can give heed to the productions of human wiſdom, but in ſo doing, he forſakes the wiſdom of God : and in forſaking the wiſdom of God, he forſakes all the bleſſings that are in God ; or that proceed from the God of wiſdom. Foraſmuch as God is all in all, in every bleſſing that he gives; he will give them in the way that is moſt for his own glory, and for the good of his children : and this is only known to the Father and the Son ; and to whomſoever he is pleaſed to reveal it, by his own ſpirit, in his word of truth. Mat. 11. xxvii. Therefore God will not bleſs the inventions of men, wherein they depart from the perfect line, which himſelf hath drawn ; and to which he hath made it the happineſs of every man to attend. Iſa. 42. viii. It is all fond deluſion, for men to pretend they have enjoyed the preſence of God, when they waited on him in the ways of human invention : or that they have found divine comfort, or have been bleſſed with ſpiritual communion, through doctrines taught by human wiſdom. For had thoſe perſons been under the influence of the ſpirit of Chriſt, their hearts would have been filled with ſuch love, reverence, and godly fear ; as would have made them more deliberate, more conſcious

ſcious of the majeſty of God, and of their own inſufficiency; than to take up doctrines and practices upon truſt; and implicitly to follow what men dictate. They would have been ſincerely attentive, to know in very deed, whether they were following God, or men. Eph. 5. xvii. All the devices of men are lying vanities: and whoſoever ſuffers himſelf to be led away by them, ſo far he departs from God; and deprives himſelf of the bleſſings which are ſubſtantial.

Third, Whatſoever is ſet up in the name of Chriſt, which is not according to his direction, is Antichriſt: and every follower thereof, is following the ſon of perdition: 2 Theſſ. 2. iii, iv, xi, xii. And how ſhall they eſcape, if they be led by a falſe light? For the more light they fancy they ſee, the greater the darkneſs is: Matt. 6. xxiii. And by this falſe light, they are liable to be led into every ſnare: as they never know whether they go right or wrong: Joh. 12. xxxv. So that, to him that ſuffers himſelf to be led by any man, or by any ſet of men upon earth; I ſee no poſſibility of eſcaping deſtruction. For as he walks in darkneſs, he cannot know his danger; nor the way of deliverance: that if he ſhall flee from the fear, he falls into the pit; and if he comes up out of the pit, he ſhall be taken in the ſnare. But if any one ſhould ſay, He does not believe that any perſon under heaven, can be ſaved, whoſe faith is not built upon the infallible word of the living God; abſtracted from the teaching of the very beſt of men. I know it would cauſe an hedious out-cry, among the ſons of Antichriſt. They would make the arches of Hell ring, with exclamations: againſt pride, arrogance, aſſuming, ſelf-conceit, dogmatical cenſuring, uncharitableneſs, raſh judgement, &c. &c. &c. But let the noiſe a little ſubſide: and I would ſeriouſly declare, That I am ready to give attention to any of them, that ſhall point out a poſſibility, of any man upon earth, being ſaved from the damnation of hell; whoſe faith is not built upon Chriſt, according to the record that God gave of his ſon, in the pure word of life: without any dependance on the wiſdom, or authority of men. But they will ſay, muſt a man be damned becauſe he has not a capacity to underſtand the ſcriptures, without the aſſiſtance of learned men to guide him? I reply the God

of truth hath left no room for this objection. For he hath told us, in his word, That the things of his kingdom, are revealed unto babes. That in his high way, *The wayfaring men though fools shall not err therein.* That he that followeth Christ shall not walk in darkness. *But shall have the light of life.* That his spirit shall guide them into all truth. *For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters.* Any man that seeks the Lord in sincerity, is certain to have an understanding given him. Joh. 7. xvii. 1 Joh. 5. xx. And if he lacks wisdom, he is taught to ask of God. Jam. 1. v. They are called out of the world: both from the profane, and the religious world. They follow the true shepherd: *and a stranger they will not follow.*

But it may be said, May we not follow the faithful ministers of Christ? I reply, If we follow the faithful ministers of Christ, we shall follow them in this; Carefully to avoid saying, or adhereing to, any thing but what is clearly held forth, in those scriptures that testify of God's Holy One. It is true, Paul says, *Be ye followers of me.* But then he adds, *Even as I also am of Christ.* Paul did not desire others to follow him, as their dictator; but to walk in the same path that he did, as a diligent follower of the true shepherd. By this very thing, the ministers of Christ are known from the ministers of Antichrist. The former bend all their mind and power, to instruct persons into the truth and excellency of the word of the Lord: to shew the perfect consistency, and infallibility of the divine record: and how far superior it is, to any wisdom that can proceed from men. And comparing one scripture with another; prophesies, with their accomplishments; promises, with the performances; the old Testament with the New; &c. That the people may know, every one for themselves; that it is not the wisdom, or authority of the Minister; but the infallible truth of the living God, on which their faith is built. 1 Cor. 2. v. The latter, having got some notions of the kingdom of God, but not the life and power; have grown vain in their imaginations, and their foolish heart has been darkened: to think of the true God, in the same low base light, as the heathens did of their idols. And so, attending to his word, without the sacred reverence, due to the

the divine Being; have taken liberty to put their own glosses thereon : or to receive the glosses invented by other men : and to impose those inventions, upon the people : as the very word of God. But the real sheep of Christ, will not hear these impostors. But like the people of Berea : they will receive the word with all readiness of mind ; so far as they find it to be the truth of God : but will search the scriptures with all diligence; whether it be of God, or of men. Act. 17. xi.

No minister of Christ, desires the people to receive any thing upon his authority : but upon the authority of the testimony of God alone. And to that end, he instructs them, to distinguish the infallible word, from all human teachings whatsoever. Nor does he desire to be acknowleded as a minister of Christ ; but as he is proved by the word of divine truth. Gal. 1. viii. 2 Joh. 10. xi. Nor can any man know, who is a true minister of Christ ; or what is the true doctrine of Christ ; but as he himself proves them, by the divine testimony. Deut. 13. iii. iv. And by this true record of God, any soul that loves the Lord in sincerity, may certainly know, who are, and who are not, the ministers of the New Testament. Mat. 7. xv, xx. And all the followers of Christ are commanded to try every spirit, before they believe, or receive any thing from them. 1 Joh. 4. i. So that whatever help, or benefit, the people of God may receive from ministers : their faith is never built upon the authority of the minister ; but upon the truth of the infallible spirit. 1 Cor. 2. v. That faith which is of the operation of God, cannot stand upon any foundation, but upon what God the Lord hath spoken. Rom. 10. xvii. Luk. 21. xxxiii. That which comes from man, can yield no profit to any soul. Jer. 23. xxxii. Nor is it possible that it should bring any glory to God. Joh. 5. xli. 7. xviii. So that if ever any soul in the world becomes a believer ; he can say to the minister, or ministers, or whosoever have been his instructors ; as the Samaritans said to the woman, who brought them tidings of Christ. *Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.* Joh. 4, xlii.

But

But it may be neceſſary to enquire, how it is that the whole world, in general, follows the traditions and doctrines of men: and pay no ſincere regard to the word of the true God, and of his Chriſt? For this certainly is the caſe. The generality of mankind, have only an implicit faith; built upon the vain inventions of men; and know no more than the ſtones, whether what they fancy they believe, has any ſolid foundation. And theſe are of three different claſſes; or profeſs to follow three different modes. The firſt, openly profeſs, That Popes, Patriarchs, Biſhops, Prieſts; and men in high ſtations, in the kingdom of Antichriſt; have authority to ſettle all points in religion: and it is their duty to believe and practiſe, whatever theſe men dictate The ſecond, profeſs to reject all human authority: and confeſs the word of God, contained in the ſcripture, to be the alone rule for us to follow: but they ſay, we are too ignorant to underſtand it, only as famous learned men expound it to us; and by this means, they become as much dependant on human wiſdom, as the other. The third, cry out againſt all human wiſdom, learning, tradition, or authority of men; in things pertaining to God. And acknowledge nothing but the Bible for their rule, which they pretend to read for themſelves; with a dependance (as they ſay) on the ſpirit of God, to open it to their underſtandings. (This is right, were it purſued with integrity.) But alas! they commonly have already ſucked in ſo many traditions of men; and have their heads ſo full of pre-conceived notions, of one kind or other; that they only read the Bible to eſtabliſh them in the opinions they have already imbibed. Juſt as a man taking a proſpect through a coloured glaſs; every object he beholds appears of the ſame hue. So, whatever they read in the Scriptures, they fancy it ſavours of the ſame ſentiments, which were their favourite ideas, before. Theſe are as much dupes to tradition, as either of the former. And under ſtronger deceptions: for they are very poſitive, they have read ſuch and ſuch things in the Bible; when no ſuch things were ever therein contained.

The true reaſon of this, is, *Becauſe the carnal mind is enmity againſt God.* Where the love of God is not in the heart, and the Lord is not the delight of the ſoul; the mind contracts

contracts low conceptions of the Holy One: till the infinite glory and majesty of the eternal Jehovah, disappears. He has no exalted ideas, of the height and depth of divine wisdom, power, goodness and truth. But the inconceivable blessedness of the Almighty JAH, the absolute immutable I AM, sinks in his imagination; almost to a level with the folly, weakness, perversenes, and deceit of man. The tremendous excellency of the majesty of the Father of Lights, does not strike his understanding: and the ineffable holiness of the incomprehensible Being, makes no due impression upon his heart. Therefore he never seeks the Lord with his whole heart: with sincere reverence and godly fear. And as he looks upon God, and the things of God, in a mean, low, contemptible light; he attends to them with indifferency. And in consequence, he suffers himself to be imposed upon; and led away by any *Ignis fatuus* that appears. For he sees nothing in God, or in the riches of his grace: that commands his deepest attention. There appears no excellency, or any thing so exceeding precious; to require such earnest searching, or such deep digging. Pro. 2. iv. Luk. 6. ~~xxviii.~~ xlvii. So he contents himself, if he keeps company with the crowd.

Beside, the light in which the wisdom of men, represents the most High God; is always more adapted to the carnal mind; than the light in which the word of truth represents him. The divine testimony holds forth the true character of him that IS: in such a light as is disgustful to the carnal man: he cannot receive it: it is foolishness to him: because it is life and truth, spirit and power. The learning of men, always holds forth the great God in a florid shew, of empty unmeaning words: to amuse the unseasoned mind. But still leaves an idea of a mean, low, inconsiderable Being: much such an one as themselves; just suiting the carnal taste. They use great swelling words, of flimsy panegyrick eloquence; but it all ends in the force of rhetorick: to persuade men, that he is such a Being as is worthy the carnal mind to approve. Yet, every sentiment is flat and diminutive: the true life and spirit of the divine character, has no place in all their pompous expressions. Just as a man would praise a king, by representing the gorgeousness of his dress; the politeness of his airs; and the cringing

ing of his ſlaves: &c. This will pleaſe fools: though there be no appearance of true majeſty. Or as the heathens praiſed and extolled their idols; with all the arts of ſpeech; and when they had waſted their wit, in bombaſt encomiums; they left them perfect dungy gods; as contemptible as brute beaſts. Thus the wiſdom of men does, in deſcribing the true God; they fall as far ſhort of the truth, as the images and baubles in a puppet ſhew, fall ſhort of the majeſty of the king's court. This is the thing that makes it pleaſing to men: becauſe it is adapted to a baſe, earthly, carnal mind.

But what is it that influences men, to give delightful attention to the word of the living God? For certain it is, that all that are born of God, delight in his word, as the very life of their ſouls. And in compariſon thereof, they account all the wiſdom of men, as chaff, and dung. The word of his grace, they eſteem above all riches. Pſal. 119. lxxii. They hide it in their hearts. Pſal. 119. xi. It is their ſtrongeſt deſire, their truſt and hope. Pſal. 119. xlii, lxxiv, lxxxi, lxxxii. It is their joy and delight. Pſal. 119. clxii. They eat it. Jer. 15. xvi. And it is their life. Mat. 4. iv.

Every ſoul that has true delight in the word of God, does very well know, by what he was thereto induced. That it is the majeſty, the excellency, the truth and glory of God: with the loving kindneſs, grace, mercy, peace, and good will to men; that ſhines ſo clear in that ſacred word; that is the attractive cord, that firſt did and ſtill does, unite his heart to the divine revelation. And the way that this ſtrong band took hold of his affection, was the Lord opening his heart to attend to it: and opening the eyes of his underſtanding, to behold the true light, life, riches, and bleſſedneſs, contained in the holy oracles. And the more he attends to this ſacred record; the more he beholds of the boundleſs fulneſs therein contained: and the more he delights in the ſalvation, righteouſneſs, peace, and comfort that ſhines therein: till it becomes the very life of his ſoul. And he finds this word to be no other, than the very God himſelf. Joh. 1. i. 1 Joh. 5. vii. Rev. 19. xiii.

xiii. That is in the vital manifeſtations, out-goings, overflowings, and gracious communications, of his will, his wiſdom, power, and infinite riches. And hence, all the intellectual powers of that ſoul, cleave to this divine teſtimony. For here he finds the Father, the Son, the Holy Ghoſt, and all the bleſſings of eternal glory, clearly revealed. Therefore, every one that is taught of God, explodes every other mode of inſtruction : and rejects every ſhew of wiſdom but that alone, that is contained in the word of life. And ſays with Peter, *Lord to whom ſhall we go ? thou haſt the words of eternal life.*

In this pure infallible record, we have the true character of God : free from thoſe blaſphemous reproaches, and calumnies caſt upon him by wicked men. Here he is repreſented as a being of abſolute perfection, majeſtick glory, order and ſovereign dominion : and all his works, and all his government, performed in perfect wiſdom, righteouſneſs, goodneſs, and truth. Forbidding all heathen traditions, and fables : ſuch as ſigns, tokens, dreams, omens, preſages of good or ill fortune, good or bad luck, &c. Of which, there be ſuch numbers of old tales, that there is ſcarce a creature, or thing to be ſeen, but ſome diabolical divination is to be drawn from it : which are hated of every true chriſtian's ſoul. Becauſe they repreſent the God of perfect glory, as a meer trifling, whimſical being : as if he was acting a child's-play with his creatures : or as if he had left the government of the world, to the fooliſh petty deities of the heathen. This majeſty of God, equally forbids all antichriſtian ſuperſtitions ; or any thing of human invention ; in the worſhip of God. For be the thing what it will ; and be it introduced with ever ſo much gravity, and ſolemnity ; he muſt be an avowed rebel againſt God, that dares preſume to ſet up any thing, in the worſhip of God, which God has not appointed. For whatever is of human invention, always detracts from the glory of God. As the baptizing of infants ; confirmation by biſhops ; Invented forms of prayers ; Keeping ſaints holy days. &c. Theſe, and all ſuch like, repreſent the Moſt High in a very contemptible light : as they ſuppoſe him to be pleaſed with mere parade, or empty baubles. The ſcripture alſo repreſent the Father of our Lord Jeſus Chriſt, as a God of perfect

love.

love. Forbidding all those Doctrines, which represent him as being unkind to his creatures. Creating a number of mankind, on purpose for damnation: decreeing them to be sinful, that they might be miserable: setting them in such a condition, that they could not avoid destroying themselves: fixing such a constitution in nature, that they should come into the world, so infected with the sin of Adam, as must needs involve them in eternal wretchedness. So that either directly or indirectly, God must be the cause of all the evil that is in existence. The sacred volume plainly shews, that God is a Being of perfect righteousness, goodness and truth: towards every creature in heaven and in earth. Never requiring what he has not given: never condemning any man, for want of what was not in his power: never imposing laws, which the creature had not power given him to obey: nor taking advantage of the ignorance; or impotence, of any of his creatures. Psal. 145. ix. Neither does he ever deceive or tantalize his creatures; by calling them to seek after that which is not: or inviting them to wait for blessings, from which they are shut out. Deut. 32. iv. Isai. 45. xix.

In this, holy record, the humble waiting soul finds every blessing, that his heart can desire. Is he a sinner under condemnation, the Gospel holds forth Christ, *The Lord our righteousness*. Is he under the curse, Christ is the Redeemer. Is he a child of wrath, Christ is our peace. Is he under bondage to sin and Satan, Christ proclaims liberty. Is he in enmity against God, Christ made reconciliation. Is he dead in sin, Christ is eternal life Is he without hope, without God, afar off; the blood of Christ makes us nigh. Is he in darkness, Christ gives light. Is he without strength, Christ is the power of God. Is he in the deepest polution, the blood of Jesus Christ cleanseth from all sin. Does he desire access to God, Christ is the way. Does he desire sanctification, Christ is he that sanctifieth. Does he desire true consolation, Christ has promised to send the comforter. Does he desire eternal life, Christ gives eternal life. Does he desire the enjoyment of God, Christ presents us to the father. Does he desire the highest glory, Christ give the same glory to his disciples, as the Father gives to him. Thus, the word of truth holds forth full and free

blessings,

bleſſings, to every ſoul that aſketh : to the utmoſt extent of his wants, or deſires. And plainly ſhews how theſe bleſſings are communicated, in Chriſt : to the ample ſatisfaction of every thirſty ſoul. So that he needs no farther go. Nor can any addition be made. For, as far as mortal creatures can behold, all the fulneſs of God ſhines in the goſpel.

And now it may be neceſſary, to take a diſtinct view, of the things delivered in the Holy Scriptures ; or what Moſes and the Prophets did write. And which has been fulfilled in Chriſt, and confirmed to us by his Apoſtles : who were eye witneſſes : and had the ſpirit of truth, to give them a clear underſtanding, of what they heard, and ſaw. And to guide them into the light of all the prophecies, that had gone before : ſince the beginning of the world.

And this may be done, by attending to theſe divine revelations, in the following order.

1. The account given of the creation, and the primeval ſtate ; to the loſs of Paradiſe.

2. The hiſtory of the Antedeluvians ; and the dealings of God with mankind, till the flood.

3. The more clear openings of light, in expreſs prophecies, of the Holy One of God ; from the flood to his coming.

4. The coming of Chriſt ; and the tranſactions of his life, death, reſurrection and aſcenſion.

5. The bleſſings introduced by the Holy One : freely given to, and enjoyed by, all that believe on his name.

6. The bleſſings now kept in ſtore : promiſed unto, and waited for by, all that believe on the ſon of God.

The firſt thing to be conſidered, is the exertion of the wiſdom, power, and goodneſs of God, in the creation of the world.

This we are told, was in the *beginning*. Which plainly points us to the Lord Jesus Christ. *Who is the beginning. The beginning and the end. The beginning of the creation of God.* For by him, who is the word of God, were all things made; and without him was not any thing made, that was made. I have seen a translation, in which the first word in the book of Genesis, is thus rendered; *By him that is the Beginning*. For he is the wisdom of God. And in wisdom, all the works of God were made. Psal. 104. xxiv. And he hath made the earth by his power. That is, by Jesus Christ, who is the power of God. Thus God created all things by Jesus Christ. The divine Will and Counsel, conceived; Wisdom formed; Power brought forth; and Goodness perfected all the works of God. So the universal Creation became replete with goodness. For upon the formation of divers parts, it is six times repeated; *And God saw that it was good.* And when he had formed Man, and finished all his works; it is said, *And God saw every thing that he had made, and behold it was very good.* Thus, all the works of God were made in perfection of goodness. And so they appeared in the sight of him whose eyes are absolute perfection. And as his first works were; so have all his works been, to this day. Psal. 145. ix. But forasmuch as the goodness of God to mankind, is the chief object before us; as it is the chief object of the divine record; it is necessary to consider a few particulars, respecting the primitive state of man.

First, His original formation. Man was formed of the dust of the ground: being of the earth, earthy. That is, he was a compound of all the terrestial elements. And the breath of life being breathed into his body, he became a living soul That is, a living creature. For this is not spoken of the animal part, in distinction from the corporeal part: but the whole man is so called. *And man became a living soul.* This has nothing to do with the heathen notion, of the soul of man being created immortal; for if we must reckon this living soul to intend immortality; we might attribute immortality to every animal, that lives upon the earth: for the same word is used of them all. See the margin, Gen. 1. xxx. Nor is there a word in the whole Bible, that favours any such idea, as any creature being created immortal. Nor is it possible: for immortality is an attribute

attribute of the divine eſſence: excluſive of every other Being. 1 Tim. 1. xvii. 6. xvi. And when God pronounced the threatning in caſe of diſobedience; he did not ſpeak of one part of the man, but to the whole man: *Thou ſhalt ſurely die.* Which had been impoſſible, had he been immortal. No mention is made, or one part of man dying, for without the whole. It is true, *This mortal muſt put on immortality.* Therefore man is not poſſeſſed of it, in his own nature. But it is the immortality brought by Jeſus Chriſt: 2 Tim. 1. x. into which the ſoul ſhall enter, when it leaves the body: 2 Cor. 5. i, ii, iii, iv. and the body ſhall enter, when it leaves the grave. 1 Cor. 15. xliv.

Man alſo was made in the image of God. But wherein did this likeneſs conſiſt? Some tell us, he was like God, in righteouſneſs and holineſs. But thoſe perſons ſeem to have very low conceptions, of the righteouſneſs, and holineſs of God. It is true, we read of being created in righteouſneſs and true holineſs. Eph. 4. xxiv. But that is the new man: created in Chriſt Jeſus. So long as a creature ſtands upright, in the ſtation wherein God has placed him, he is perfectly righteous. This was the caſe with Adam, for a ſeaſon: but he was not eſtabliſhed therein, as an immutable principle. And there is an inferior kind of holineſs, which may be in creatures; which is no other thing than keeping the ſtation wherein they are placed; or maintaining the dignity and excellency which God has conferred upon them. This Adam retained, till he alienated himſelf from it. But this was of a very different nature to the divine perfection. Holineſs is the excellency, richneſs, and dignity of the nature of any being. And in perfection, nothing can be holy, but God himſelf. Rev. 15. iv. And whatever is real holineſs in any creature, is not enjoyed by nature; but is a participation of the divine nature; 2 Pet. 1. iv. But man was made in the image of God, in that he was made in the very nature and form, which God, in his eternal counſel, had ſet up, as his ultimate delight. Prov. 8. xxii, xxiii, xxx. And in which, in the fulneſs of time, he would make his appearance. 1 Tim. 3 xvi. And man had the image of God, ſuperior to all other creatures, in the gift of rationality, underſtanding, and judgement; whereby he is capable of being taught the knowledge of God: And alſo, he bore

the

the image of God, in his ſupreme government over the creation : for in this, he was ſet in the place of God.

And according to the nature, in which it pleaſed God to make man ; he bleſſed him with every accommodation, to conſummate his felicity. A ſocial nature, male and female ; in every thing adapted, to yield each other perfect delight. Every bleſſing in paradiſe, that could be enjoyed, or deſired, to give him comfort, or pleaſure. And nothing in the whole creation, that could oppoſe his will, reſiſt his command, or interrupt his delight.

Second, The law which God, gave to man, in his perfect ſtate. This was no more than an acknowledgement of the divine authority and of man's allegiance to him, in whom he enjoyed all the bleſſings of his being. It laid on him no manner of burden, nor reduced him to any infelicity, or deprived him of any enjoyment. For he was already in poſſeſſion of every thing that could complete his happineſs, in the fulleſt and higheſt perfection. Provided he would have been content to be ſubmiſſive to his God, and dependent on his Creator ; who gave him life, and ſuſtained his being : and not to have aſpired to independence, or take upon him to be a God. But God was pleaſed to ſet before him a teſt of his fidelity : in commanding him to abſtain from eating of one certain tree. And this was all the reſtraint that was laid upon him. The Lord God had planted two trees in the midſt of the Garden : the tree of Life : and the tree of Knowledge of good and evil. Whether theſe were two individual plants, or two ſpecies of trees ; we know not. By what is ſaid of the one, it appears to be of ſuch a nature, as to preſerve life for ever. But there was no neceſſity for man to eat of this ; ſo long as he had not eaten of the other. For God had given him life (though not immortality) and it was in his power, by his obedience, to have preſerved that life forever. The other appears to be of ſuch a quality, as to open the eyes ; and to give knowledge, of the difference between good and evil. And of ~~theſe~~ this there was no neceſſity for him to eat : foraſmuch as God had given him knowledge of all good, that was poſſible for him to enjoy, in his preſent ſtate. But by eating thereof, he introduced himſelf into all evil : for by breaking the command, he departed from God ; who is the

life

life of all good : and thereby involved himself into all evil. Not that there was any malignant nature in the tree : the which to assert, I think, could be nothing less than blasphemy. For it was in its primitive state, as it came from God. Therefore to say it had any evil in it, would be to suggest, that evil might proceed from the fountain of absolute goodness. And would give the lie to the divine word, which saith, *And God saw every thing that he had made, and behold, it was very good.* Not according to the subterfuge of some quibblers ; "That God saw it good, to create some things, which might naturally be hurtful to other beings ; because it was good in his sight, so to do." But this cannot be : for neither good nor evil can affect the Most High : only as it relates to his creatures. God pronounced all *very good.* Therefore, if there had been any thing in this tree, of a baneful influence to any creature ; either God must have beheld it in a false light ; or he must have given a false representation, of the works of his hands. But the tree appears to have had an illuminating quality ; to cause reflexion. So as guilt and shame would seize the conscience, so soon as sin was committed. It was not the nature of the tree to cause any evil : only to open the eyes, to see the thing, as it was.

Third, Man's transgression of the law of his God. The man did not pay a due regard to the command of his Maker : to render to him the glory due to his name : and to reverence him, according to his divine majesty, and infinite goodness. But suffered his mind to sink down into himself; so that he forgat the all-wise and good counsel of his God ; consulting his own eyes, and his own inclination : untill he became infatuated ; and heedlessly sunk down into the abyss of self-destruction. And in open violation of the commandment of his God, he eat of the tree which the Lord had forbidden : and so abandoned himself from God, and from all the blessings with which he had been so abundantly replenished. Jam. 1. xiv. xv. He then added another sin ; by making excuse, That the woman gave it to him : but this did not mitigate his offence. The woman accused the serpent ; but this did not palliate her crime. Many have raised disputes about the serpent : but it is easy to be understood, who, and what he was. For he is expressly

preſsly called, the Devil and Satan. Rev. 12. ix. Howbeit, the curſe did actually fall upon that beaſt of the field, called, the ſerpent. So that we may verily conclude, that it was the devil, by ſome wicked art, firſt working upon, and then working by that ſubtle creature. Thus, by ſin, the covenant between God and man, was broken, and the union diſſolved; ~~by~~ in which all the bleſſings depended.

And here we may obſerve, that Adam being the natural father of all mankind; all his poſterity were then in himſelf: for the bleſſing of fruitfulneſs, and every other bleſſing, was given before that law commenced. And this is the way the Lord has always dealt with his creatures; under every diſpenſation of his providence, his government, or his grace. He has firſt endowed them with rich bleſſings; to lay them under the ſtrongeſt obligations; and then commanded them to ſhew their gratitude, by their obedience. And tho' God gives all bleſſings as a King of royal bounty; he ſometimes has commanded obedience, and made it the tenure by which theſe bleſſings might be ſecured, Iſai. 1. xix. xx. And by this the creature ſhews his thankfulneſs, and the value which he puts upon the divine favours. And ſo long as ingratitude does not ſeize the heart, no ſoul will think it a burden, or reſtraint, but a delight, to keep all the commands of God. For God never gave a law, as a condition of receiving his bleſſings, as rewards for our work: but as an acknowledgement, of the benefits already received. Now Adam being bleſſed with the power of multiplication; and all his offſpring being ſeminally in his perſon; they were naturally included in the covenant, between God and man. Wherein God tacitly promiſed, the continuance of all bleſſings, during man's obedience; but poſitively threatened him with the privation of them all; whenſoever he ſhould violate the commandment: and to theſe terms man aſſented. Gen. 3. ii, iii. The natural deſcendants of Adam, thus ſtanding in federal union with him; muſt of neceſſity have a right to all the bleſſings, ſo long as that covenant was kept: and an equal right to be deprived of them, whenſoever that covenant was violated. Therefore every ſon and daughter of Adam, became equally affected by his fall, as he himſelf. And whatever he loſt, we all loſt, to the utmoſt extent, and in every light.

Fourth

4. The judgement upon this firſt tranſgreſſion. The Lord God firſt calls the man, and then the woman, to examination: and takes their own confeſſion. But as no favour was ſo be ſhewn to the ſerpent: the Lord did not examine him; but directly paſſed ſentence upon him. As the ſerpent is called, a beaſt of the field; it is reaſonable to ſuppoſe, that he had gone upon feet, and eaten the green herb, as other beaſts did. But now he muſt go upon his belly, and eat duſt. Not ſimple dry duſt, or dead earth; which could not ſuſtain life in any creature: but the baſeſt of things, which other beaſts tread under their feet; and he gathers in the duſt. And to this abject ſtate he is condemned, never to riſe therefrom; till his head ſhall be totally bruiſed Then the Lord paſſed ſentence on the woman. That the very thing that ſhould have given her the higheſt ſatisfaction; the bringing forth of children; ſhould not be obtained without the accuteſt pain. And that ſhe ſhould be in ſubjection, and be ruled over, by him to whom ſhe was given, to be one fleſh, one heart, and one delight. Then he paſſes ſentence upon the man. That the earth, that was filled with all the bleſſings of deſire, for his commodity; ſhould now be curſed; ſo as it ſhould not bring forth, without labour and toil. And that it ſhould produce things irkſome and noxious: ſo as he ſhould eat of it with pain, and ſhould ſo continue, ſo long as he ſhould remain upon it. Until he ſhould return to his original duſt: as he was before God had bleſſed him, with the noble faculties of a man. And this ſentence is now in executing, upon all the human ſpecies unto this day; and ſhall ſo continue, till theſe heavens, and this earth ſhall be no more. Yet in all this, the Lord dealt with man in great tenderneſs. The curſe threatened muſt be fulfilled. But God poured upon him no vindictive fury: only the withdrawing of thoſe benign influences, from the creation; which man had undervalued, by his diſobedience. So that all the ſuffering, is more properly loſs, than puniſhment.

But in all this, there is not the leaſt hint, that indicates any thing of the nature of that antichriſtian doctrine, called original ſin. Which the haters of the Lord have invented, to calumnize the bleſſed God. By ſuggeſting that he had fixed a plan, for making the decendants of Adam, eternally miſerable

miſerable, through ſin, that was not their own fault. For they ſinned federally, they did not act perſonally, in that tranſgreſſion. Yet ſome tell us, there are millions of infants now in Hell, for that ſin; who never were capable of actual offence. Some call it, original corruption: and tell us; it deſcends as an infection, in the nature of all men; and ſo becomes their own ſin. And by neceſſity of nature, they ſin and bring damnation upon themſelves; which never was in their power to avoid. This comes to the ſelf ſame: only it is a little more deluſive: and ſhews more of the deceit of Satan, in gilding the poiſonous pill. No ſuch a God was ever known to the children of Light. The ſentence which God pronounced upon Adam, was according to the nature of his ſituation, and his tranſgreſſion. He was conſtituted Lord of the Creation: and all the bleſſings thereof, he held by the tenure of his obedience, to him that crowned him with that honour. And when he ſinned, his ſovereignty was forfeited; and all the bleſſings loſt, of which he was poſſeſſed. And now the head being fallen; the breach extended to the univerſal creation: and to the the total diſſolution of all viſible beings. As all nature was formed for man; when he periſhed all periſhed with him. Pſal. 102. xxv, xxvi. 2 Pet. 3. vii, x. There was no mention of a future ſtate; nor any poſſibility of it, from any thing that exiſted in the creation of God.

Fifth. The execution of the ſentence. And here we muſt diſtinguiſh, between the immediate conſequences inſeperable from the ſin itſelf: and the curſe, which the Lord pronounced upon the tranſgreſſion. The former were guilt, ſhame and fear; which came with the ſin, or neceſſarily ſprung up in his own conſcience. Theſe did not deſcend to his ſeed. For every infant comes into the world, as free from them, as Adam was before his fall: and ſo continue till they become conſcious of actual ſin. But the caviller will ſay, Infants bewray fear, before they can be conſcious of actual ſin. It is true, they ſoon learn to be apprehenſive of danger, from external objects; but they never dread the diſpleaſure of God, till they know that they have actually offended his majeſty. Or children may be terrified, with frightful ſtories told them; before they have knowledge to diſcern good from evil. But theſe terrors raiſed in that

foolish

foolish way, are not the terrors of God; but of the Devil, or of some malignant being. Real guilt, always proceeds from consciousness of having offended a good Being: and cannot be without a knowledge of that Being. But Adam knew whom he had offended; and the nature of his offence. Which unavoidably produced distraction in his intellectual powers: and which he plainly discovered, before the Lord called him to judgment. He died, respecting his fidelity to his God, before he eat of the forbidden tree. He died, respecting the internal composure of his mind, in the transgression itself. And by the righteous sentence, he died, respecting all the blessings of the creation: and his very existence itself. According as he had been admonished in the threatning; *Dying thou shalt die.* But that which was immediately produced in his own bosom, by reflection of his own conscience: could not possibly be conveyed from him, to any other creature.

The curse pronounced upon the transgression, took hold on the man, in every light; for his total destruction: because he had made himself so vile, that he was no longer worthy of being. And as the universal creation was formed for man: even every object that ever was visible to human eye, was for his use: and as he fell, all that is in the visible Heavens and the earth, fell with him. All the celestial luminaries, all the elements, all the living animals, all the vegetables, and all the human race; were in that sentence, devoted to utter destruction, Job. 14. xii. Psal. 102. xxv, xxvi. 2 Pet. 3. x. Rev. 21. i.

The judgement passed, the sentence was pronounced, and the execution took place, the very day that the offence was committed. In that very day he died. He did not expire, that identical natural day: but death seized him: his glory, his felicity, and his sovereign dominion died; his nature became mortal: and during his whole life, he is the subject of death: and lives dying, till death has taken possession of all his powers. That very day, he was driven out of the garden, and seperated from all those delights and pleasures, which were natural to his constitution: sent into the open world, which comparatively was a meer wilderness: with impassible obstacles fixed, to prevent him

from ever more returning, to that life which he had despised. With an irreversible certainty. That he, and all his seed, should continue in a state of labour and sorrow; till they should become extinct in death. This plainly appears to be the case; in the eyes of every rational man and woman: whose minds are not inveloped in the wild traditions of men, and deceived by their cunning craftiness.

But in all this, there is a stream of mercy. For in compassion to their nakedness, the Lord God made them coats of skins. And he did not abandon the man, when he sent him out of the garden; but directed him to till the ground, for his sustenance. In which the Lord doth still instruct mankind. Isai. 28. xxviii. Goodness and mercy are the never failing characters of God, towards the universal creation. Psal. 33. v.

Sixth, The promise of restitution of all things. Before the Lord God passed sentence upon the man he passed sentence on the serpent: wherein was contained a promise, or a foundation of hope; to support the man, under the sentence, which was to pass upon him. That there should be a seed of the woman, by whom the serpent's head should be bruised. And whether our first parents did, or did not, understand the true nature of the woman's seed; as it was God that spake it, they might firmly believe it. And as the serpent's head should be bruised; they would naturally understand, a total deliverance, from all the mischief, into which he had drawn them. The seed of the woman is the son of God; and the bruising the serpent's head is the destroying of that sin and all its effects. For no other thing could then be understood; as no other sin had then entered. Though, after other sins had been committed, and a much more dreadful condemnation introduced; the salvation appeared more abundantly extensive: Rom. 5. xv, xvi, xvii. But at that time deliverance from the present evil, is all that is expressed.

The Lord of Glory, becoming the second Adam, and entering the place which the first Adam lost; the sovereignty of the universe devolved upon him. But he found it in ruins: which he undertook to restore: and for which his divine perfection was all-sufficient. Man, by sin, having brought

brought himſelf into a ſtate of death: Chriſt took the ſin upon himſelf; and died to make attonement: whereby a glorious reſurrection is procured. 1 Cor. 15. xxi. xxii. By the ſin of the firſt man, deſtruction came upon the whole creation; Heaven and Earth. Rev. 6. xiii, xiv. But Chriſt is inveſted with full power, to make them all new. Iſai. 65. xvii. 2 Pet. 3. xiii. And he muſt reign till he has reſtored every thing to its primitive perfection, in the higheſt degree; as if ſin had never entered. Act. 3. xxi. And then, there never more ſhall appear the leaſt veſtigia of that ſin, in any degree, or form; upon any creature in the creation of God. Rev. 21. iv. For they will no more have their dependence on a mutable creature, as Adam was; but upon the immutable Lord of all. Iſa. 66. xxii. And foraſmuch as that firſt ſin ſhall be totally extinct; the judgment of the laſt day will have no concern with that ſin: but with men's perſonal ſins only. 2 Cor. 5. x.

The ſecond thing to be conſidered, is the hiſtory of the Antedeluvians: or the conduct of men; and the dealings of God with them: when they came to ſtand each individual upon his own bottom.

After man had fallen, and the creation was ruined; that firſt covenant was broken: and the federal union between Adam and his ſucceeding race, was aboliſhed. For now, Chriſt, the ſecond Adam, had taken the government into his own hands. And from thence forth, all mankind ſtand each on his own foundation: and God deals with them, as diſtinct beings: and he regards the conduct of each one, as individuals. Ezek. 18. iv, xx. When men began to multiply upon the earth, they are diſtinguiſhed by their perſonal characters. As wicked Cain, and righteous Abel. And afterward, ſuch as called upon the name of the Lord; and ſuch as lived in wickedneſs: as the Lord has been pleaſed to give a deſcription of them, down to the flood. When every one's ſin, is laid upon himſelf alone: and God dealt with every one, according to his works. Concerning whom, it may be neceſſary to note a few particulars: or make a few enquiries.

Firſt, How did men conduct themſelves, under the new

diſpenſation

dispensation; after the first constitution was dissolved; and every man stood upon his own feet; to answer for his own behaviour, and bear his own burden? But here I see the objection of the caviller: That the Lord threatened to visit the iniquities of the fathers upon the children. Yes, this he did: But he added, *Of them that hate me.* And, *to the third and fourth generation.* For, so long, some wicked parents might be supposed to live, to see the effects of their own conduct, upon their children's children. And they might be punished as long as they lived, in seeing the distress upon their families; which their own wickedness had brought. This is the case of many a wicked extravagant man, who having brought his family to poverty, lives to see them suffer, through what himself has brought upon them. Or again, it is common for wicked persons, to bring up their children to follow their steps: and when the Lord comes to punish that wickedness; it is the iniquity of their fathers, which those children have imbibed.

But these things are in an external, or national way; as consequences which naturally follow. And in both these respects, it was fulfilled in Judah: because of the sins of Manasseh, which the Lord would not pardon. For, in part, he lived to see the wrath come upon himself, and the people. And after his death, the Lord would not pardon those sins; because he had corrupted the people, so that they followed his abominations. For when King Josiah did all in his power to purge them from those vile practises; and did oblige them to an external reformation; he could not reach their hearts; they did not turn to the Lord in sincerity. Jer. 3. x. For as soon as Josiah was dead, they returned as a dog to his vomit: for which, the Lord gave them into the hand of the King of Babylon. Thus, for the iniquity which their fathers taught them; they were carried captive: fifty five years after the death of Manasseh. And seventy years after this, their children were in deep distress: and it was seventy years more, before their afflictions were at an end. Thus, occasionally, and contingently, the iniquity of the fathers falls upon the children: and for that reason, the Lord gives the caution: lest by our iniquities, we be the cause of so great an evil upon our children. But since the fall of Adam; unless the children, by following the father's example

ample, make his ſin their own; there is no ſuch thing, as God directly charging the ſin of the father upon the ſon: or puniſhing a child, ſimply for the fathers crime. Deut. 24. xvi. 2 Kin. 14. vi. The Lord utterly explodes any ſuch thing. Jer. 31. xxix, xxx. And conſtantly declares, in the ſtrongeſt light; that he will render to every man, according as his own work ſhall be. Ezek. 18. ii, xiv, xvii, xviii.

When Adam and Eve had begotten two ſons; the one was righteous; to him and his offering, the Lord had reſpect. The other was wicked? but to him, and his offering, the Lord had not reſpect. The one ſlew the other; and the Lord arraigned the murderer, judged, condemned, and paſſed ſentence upon him. But this judgment, did not appear to extend to his eternal ſtate: but as an outward puniſhment, upon the outward act. And after the death of Abel, we are told, that Cain went out from the preſence of the Lord. And there is reaſon to ſuppoſe, that he brought up his family after his own way; and one of them was a wicked man, and a murderer, like his anceſtor. But at the birth of Enos, the ſon of Seth; two hundred and thirty-five years after the creation; we are told, *Then began men to call upon the name of the Lord.* This was not the firſt time, that men had called upon the name of the Lord: but probably it was the firſt; that they who feared the Lord, began to gather themſelves together in communities; to wait on the Lord in ſocial worſhip: and to ſeperate themſelves from the profane world. And theſe ſeem to be intended by the ſons of God. Job. 1. vi. 2. i. But it might be, that ſome of them did it in ſincerity, and ſome in Hypocriſy. And it may be ſuppoſed, that the firſt promoters of this work, died: and their deſcendants, having only the form, and not the power; gave themſelves to gratify their own inclinations; and mixed with the wicked: and joined affinity with the daughters of the profane: till they all became one corrupt body of ſinners: living in all manner of abominations. This is not charged on the depravity of nature; or a ſinful propenſity, brought into the world with them: but upon their own vicious practiſes; what each one had done to himſelf, of his own will, and choice. *For all fleſh had corrupted his way upon the earth.*

Second,

Second, How did God expreſs his diſpleaſure towards this rebellious race of men ? *It repented the Lord that he had made man on the earth, and it grieved him at his heart.* The ſcoffers, and fools, who ſay in their hearts, there is no God ; make a mock of this tender compaſſion of the Lord : aſking fooliſh queſtions in deriſion : to ſhew their contempt of the God that made them. But all that fear God, read it with a deep ſenſe of the divine compaſſion. They have no conception of the divine eſſence being ſubject to change, or to be moved with paſſion : but they admire the tenderneſs of the Lord, to ſpeak in language ſo adapted to our capacities ; to ſhew us, in ſuch figures as we are capable of conceiving ; how unpleaſing it is to him, to ſee his creatures make themſelves miſerable, by ſin. And as God had determined to manifeſt himſelf in the human nature ; he expreſſed himſelf in thoſe tender affections, which did afterward appear in our Lord Jeſus Chriſt. In the old teſtament, there is much more mention made of repentance in God, than in Man. But we form no ideas from thence, of God changing his own mind ; but his being of one determined will towards his creatures : to do to them, what is right, and juſt ; according as their conduct makes neceſſary. So then, as they behave, well or ill ; and the Lord changes the diſpenſations of his hand towards them ; this is called repentance. So there is often mention made of the Lord being grieved : both with his people, and for them : and being afflicted in their affliction. This does not cauſe us to think, the Godhead can ſuffer ; but to expreſs how oppoſite ſin is, to his perfect nature ; and how far it is from him, to take any pleaſure in the miſery of his creatures. And no man that has a due reverence of God, and reads theſe words with attention ; can poſſibly believe, that God, in any light whatſoever, had made thoſe ſins neceſſary : or that it had not been in the power of thoſe very men, to have avoided the abominations which they acted. For that muſt needs repreſent the God of truth, as the greateſt diſſembler : or the moſt inſincere of all beings. I am not unacquainted with the ſerpentine doublings, windings, and ſubtil evaſions, of the enemies of God, to caſt the odium upon the moſt High. But all they gain thereby, is to prove themſelves to be haters of God.

The

The Lord ſeeing how man was degenerated, and ſtill went worſe and worſe; and that lenity and goodneſs had no influence, to bring him to obedience: declares, he will deſtroy him with the earth. But in this threatning, there appears to be a condition of mercy implied. If one hundred and twenty years patience had no effect upon him. This ſpace of repentance, therefore was granted. As if God had ſaid, If any means will prevail, if it be poſſible to reclaim, I will not take vengeance. And this is the method which the Lord has always uſed, with ſinful creatures; as with Jeruſalem: Luk. 13. xxxiv, the barren fig-tree: Luk. 13. viii, ix. and the woman Jezebel. Rev. 2. xxi. And the ſpirit of the Lord did ſtrive with man; to have withheld him from wickedneſs, or to have reformed him from ſin. For this muſt be intended (if there be any meaning in words, or any ſincerity in God) when he ſaid, *My ſpirit ſhall not always ſtrive with man.* If the ſpirit of the Lord had not ſtriven with man, theſe words could be nothing but amuſement: utterly unworthy of the majeſty of the divine Being. But here we do not underſtand, the ſpirit of God in his higheſt character. The Holy Ghoſt, the Spirit of Chriſt, the Spirit of the Father, the Spirit of Life, Grace, Truth, and Holineſs: whereby ſouls become new creatures, and are filled with the fulneſs of God. But his ſpirit giving light in the natural underſtanding; and convincing the conſcience, of their obligations to their Creator, and to their fellow creatures: and convincing them of the unrighteouſneſs of their principles, and the evil of their ways; their ingratitude to their great benefactor, and the ruin upon themſelves. To this end the Lord God ſent his ſervant Noah, a preacher of righteouſneſs: who continued warning and admoniſhing them: and the long-ſuffering of God continued waiting, while the ark was a preparing. But they hardened their hearts, and would not hear.

Third, When all means proved ineffectual, how did God remove mankind out of his ſight? They had rejected his counſel, and provoked his ſpirit: till there was no remedy: and he poured his wrath upon them, ſo as there ſhould be no eſcape. This was in a different way, to that in which he expreſſed his diſpleaſure againſt the firſt tranſgreſſion: and the reaſon is very obvious. The firſt ſin only brought loſs

loſs, or privation: the abſence of thoſe rich bleſſings which God had given, and man had forfeited. For all the benefits of creation were given to Adam: which he having loſt, had no right to convey them to his children: therefore of neceſſity, the loſs muſt equally affect them all. In Adam they all ſinned federally, but not actually. Therefore God did not lay any puniſhment on them for that ſin, only what became unavoidable, through their union to their head; who being intruſted as their repreſentative, and guardian of their bleſſings; of which he had deprived himſelf, and them: ſo it was impoſſible for his poſterity, by any right or title, as his deſcendants, to enjoy or claim what he had vilely caſt away. This privation is all that any creature can poſſibly ſuffer through Adam's fall. But the ſins of the antedeluvian world, were perſonal and actual wickedneſs, and incorrigible rebellion: therefore God puniſhed them by a flood of vengeance poured upon them. And the deluge that then came upon the univerſal world, was a figure of the deluge of eternal wrath, which ſhall come upon the world of the ungodly, at the laſt day: as the ark was a figure of the ſalvation of God's elect, in Chriſt. 1 Pet. 3. xx, xxi. The waters that drowned the earth, came out of its own bowels. For whatever philoſophers conjecture, it is clear from the ſcriptures, that the centre of the globe is water: and the waters are under the earth: God hath founded it upon the ſeas, and eſtabliſhed it upon the floods. In the creation the waters ſtood above the earth, and formed a great deep: until it pleaſedthe Almighty to cauſe the earth to emerge out of the deep; and the waters to be gathered together into their place; ~~make~~ and the dry land appear. But in the days of Noah, the fountains of the great deep were broken up, and the ſprings of the ſea ſent forth their ſtores: when it ~~break~~ forth, as if it had iſſued out of the womb. Then it covered all the high hills, as it did in the creation; till God ſent it back to its fixed reſidence, In this it was a figure of the wrath to come, upon the enemies of God: for as the waters, whereby the earth was deſtroyed, came out of its own bowels; ſo the unquenchable fire, and the undying worm, will proceed alone out of mens own boſoms. The fire of enmity kindled in their own hearts, and the worm of guilt bred in their own conſciences; will be all the torment that the damned in hell ſhall ever feel.

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Fourth, How the Lord was pleaſed to return to the earth, in mercy and goodneſs. After the waters had prevailed, till every thing that lived in the dry land, was dead; the Lord cauſed the waters gradually to return from off the earrh, to their appointed place: till the face of the ground was dry, and fit for habitation. And when Noah had remained in the Ark, a complete ſolar year; God commanded him to come forth, and all that was with him. Then Noah builded an altar unto the Lord, and took of every clean beaſt, and of every clean fowl (for theſe he had taken by ſevens; ſo that he had ſufficient for ſacrifice, beſide thoſe preſerved for ſeed) of theſe he offered burnt offerings to the Lord. Here was a type of Chriſt: the Altar, the ſacrifice, and the prieſt. For Noah offered in faith of him that was to come: for himſelf and all his family. And the Lord ſmelled a ſweet ſavour, through Chriſt that was to come. And declared that he would not ſmite the earth any more, as he had done; ſo long as the world ſhould remain. It is true, the world, and all that is therein, muſt at laſt be deſtroyed: otherwiſe, the ſentence againſt the firſt ſin, could not be perfectly executed; and the word of God fulfilled. But this ſhall be, when the whole period ſhall be accompliſhed. And that it ſhall no more be deſtroyed by water, the Lord made a firm covenant; and ſet his bow in the cloud, as a certain token, that he would never forget his promiſe. It is well known, that the rainbow is a natural appearance, according to the preſent poſition of the atmoſphere: but it is certain, the ſame appearance had never been before. From whence we may ſafely conclude, either that the heavens continued in the ſame mode, as they were when the Lord had not cauſed it to rain upon the earth. Gen. 2. v. 6. Or if there was any alteration before the flood: that the rain came in overſpreading clouds, as we now often ſee it, covering the whole heavens, when it cannot cauſe a rainbow. For had the heavens been in the ſame poſition as they now are, there would have been a rainbow. Howbeit, God's covenant ſtands inviolable, with all the earth, for ever.

Thus the Lord has been pleaſed to ſet before us, in two inſtances, the dreadful effects of ſin. The fall of Adam; whereby deſtruction came upon all nature: and the ſin of

the ſucceeding generations; which cauſed the whole world to periſh. The haughty Calviniſt wracks his wit, to prove that all this proceeded from the wickedneſs of God: who, either for ſpite, or for ſport, made man on purpoſe for ruin. For it is the ſtudy of wicked men, to repreſent the living God, of truth and holineſs, as one of the vanities of the heathen. But every one that fears God, trembles at ſuch a blaſphemous thought. It is plain, that no cauſe of theſe two overthrows, was from God, in any branch, in any meaſure, in any light whatever: either in act, or deſign. And this, every humble ſoul is ready to confeſs; reſpecting all ſin, and all puniſhment: That God is clear, and the miſchief is alone of themſelves. It clearly appears in both caſes; that God uſed all poſſible means, to have prevented the evils; ſo far as was conſiſtent with the free agency of man.

To Adam he gave every bleſſing, and withheld nothing that could make him happy: commanding him to abſtain from the prohibited tree; and certifying him of the conſequence, if he did not. And as for the world, they had the opportunity of knowing what Adam had loſt by his diſobedience: and the puniſhment on Cain, for his wickedneſs. They had Noah to admoniſh them: and the building the Ark, before their eyes. And as Noah was a preacher of righteouſneſs; he would not fail to inform them, what was the deſign of the Ark. And he muſt employ ſervants; for the work was more than was poſſible to be done by one man, in an hundred and twenty years. And more heavy than one man could poſſibly wield. And his ſons were not born, when the work was begun. So that nothing was wanting on God's part, to make men happy: and to prevent them making themſelves miſerable. *God will be clear when he judgeth.*

Theſe things were written for our learning; as a preparative for the opening of the glory of the Holy One: the Meſſiah which was to come. And after the flood, God began to ſpeak by his prophets, of the coming of the Lord of Glory: God manifeſt in the fleſh. From that time, the light began to ſhine upon the world; or the goſpel day began to dawn: the grace of ſalvation, and eternal life,

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began to be expresly declared. To which the antedeluvian history is a very suitable introduction. Yet, true it is, the believers, during that period, did look unto, and wait for the Holy One. And what degree of light they had, we cannot tell; any farther than the prediction of the woman's seed, to bruise the serpent's head. But it is reasonable to think, they had some other intimations, of him that was to come: or else, that the first promise was opened to them, in a clearer light than we know of. For, *The Lord had respect unto Abel and to his offering*. Which had been impossible, if it had not been offered by faith in the sacrifice of Christ. Heb. 11. 4. Men began to call upon the name of the Lord. but no man ever did call upon the Lord, in truth; who did not come in the name of the Mediator. *Enoch walked with God*. But no man ever could walk with God, unless he walked in the very way, in which God walks with men: that is, in Christ. And we are told, *By Faith Enoch was translated. By Faith Noah prepared an Ark, to the saving of his house*. Here ~~we~~ he must look to the great Saviour, of whom himself was a figure: and the Ark was a type of the blessings of the gospel, in which all God's elect are saved. Therefore we may safely conclude, that they who feared God from the beginning; had some more clear discoveries of the true seed; than we should naturally gather, from the records in the book of Genesis; without some further explanation. But the patent prophesies of the anointed Holy One, did not appear till after the flood.

The third thing to be considered, is the shining forth of the light and life, in Christ Jesus; in the open preludes, and express prophesies of the Son of God; from the flood to his coming.

The whole design of the Holy Scriptures, is to set forth the Holy One of God; in all his essential perfections, his relations to his Church, his offices, his performances, and rich communications. These are abundantly held forth, in the Old Testament: both in lively figures, and prophetical declarations. The figures that went before, did livelily illustrate; and the words of the prophets, did infallibly confirm: the glorious greatness of the Messiah, that was to come. The figures are many; and are of excellent use, to

illustrate

illuſtrate the grand deſigns of God, towards his church, in the Son of his love. And as they are all written for our admonition, and conſolation; it may be neceſſary to take notice of a few of them.

Firſt, All the appearances of angels, recorded in the ſcriptures, did actually bear a reſemblance to the ſon of God. For they were all his meſſengers, and repreſentatives. No man every heard the voice of the infinite Jehovah, nor ſaw his ſhape. Joh. 5. xxxvii. Whenſoever it is ſaid, God appeared, or ſpake, to ſuch an one; it was not the voice, or appearance, of the the eternal being: the divine eſſence being abſolutely inviſible. And the Lord of Glory had not, at that time, aſſumed the human nature: ſo that it was not the man Chriſt Jeſus. It could therefore be no other than the holy angels, who were ſent in his name to declare his will, and notify his perſonal coming. Sometimes they perſonated the Lord himſelf: ſpeaking with authority, as in the place of God. And ſometimes they ſpake in the character of ſervants, declaring themſelves to be ſent of God. And we frequently find the ſame perſon, at one time called God, and at another time called an angel, and ſometimes called a man. Gen. 32. xxiv, xxx. Hoſ. 12. iii, iv, v. Their proper character is, *Angel.* But when they perſonated the Lord in his divine nature, they are called *God.* And when they perſonated him in his human nature, they are called *Man.* But in all their appearances, their is a manifeſtation of majeſty, wiſdom, and love. The very characters of the Mediator.

Second, All the men whom the Lord was pleaſed to raiſe up, to be uſeful, in a peculiar manner, to his church, were types of the Son of God. That is, in all thoſe particular branches wherein they were eminent among the people. Not in the whole of their lives: for they were men of like paſſions, and had their defects, as other men. But in thoſe things wherein God made them excell, they were repreſentatives of him that was to come. As Adam, the Sovereign of the world, and father of all: Noah the Saviour of the world: Abraham, with whom the covenant was made: Moſes, the great prophet: Aaron, the High Prieſt: Joſhua, Captain of the Lord's Hoſt: Samuel, the Judge of Iſrael: David, the King

and Shepherd of the people: and Solomon, the wife, rich, and glorious builder of the houſe of God. With many more, of whom time would fail to ſpeak. Their ſacrifices; interceſſions for the people; and ſhewing forth the glory of God, before his choſen. For in all theſe, there was ſomething very ſtriking, and peculiarly figurative; to ſhew the excellencies, and glories, which were afterward to be manifeſted, in the Man of God's right hand. For God, being willing to eſtabliſh the immutability of his counſel; gave to the heirs of promiſe, every ſign and token, that was neceſſary to ratify his covenant to them; and to lay a firm foundation for our faith.

Third, Every ſign and wonder which God was pleaſed to ſhew from heaven, to his people; had ſomething in it very ſignificant, reſpecting the man of God's delight. For all the manifeſtations of the wiſdom, power, and goodneſs of God, which made their appearance upon earth, before his choſen; were ſpecial ſhadows of the enduring ſubſtance, which was to be revealed in the Meſſiah, that was to come. The Ark, in which the whole family was preſerved. The burning lamp, which kindled Abraham's ſacrifices. The dividing the red ſea, whereby the children of Iſrael eſcaped out of Egypt. The fiery pillow that guided them in the way. The ſtreaming rock, that gave them water, at the word of command. The manna from heaven, that fed them in the deſart. The brazen ſerpent, whereby they were healed, of the biting of the fiery ſerpents. The dividing of the river Jordan, whereby they had entrance into the land of promiſe. The falling of the walls of Jerecho, whereby their enemies were ſubdued. The ſun ſtanding ſtill, in the days of Joſhua. With many other remarkable exertions of divine power: which all directly pointed to the bleſſings that ſhould come by Jeſus Chriſt. Which are truly worthy our attention; as we may there ſee, repreſented in lively figures, the great things ſpiritually wrought by the Lord of Life.

Fourth, The figures contained in the Law of Moſes. Which was intended as a School maſter, to lead us to Chriſt. In which every thing was directed, as a ſhadow of good things to come: of which the body is Chriſt. There was the tabernacle, a figure of the human nature of the Son of God. And all the utenſils therein contained. The Ark of the covenant. The mercy ſeat. The altar of inſence. The candleſtick. The table of ſhew bread. The altar of

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burnt offering. The laver, &c. These were lively representations, of the fulness that is in Jesus. Then the order of worship; in which they approached to the Lord. In all their drawing near to God, the Priest went before them: to shew, that no man comes to the Father, but by the Son. They might not approach to God, but by sacrifice; which the priest presented for them: to shew, that there is no way to God, but in the great sacrifice, which the Holy One made of himself. In case of any uncleanness; they must be purified with the sprinkling of blood, and washing in water: to shew, that the conscience of every true worshipper of God, is purged from guilt, in the virtue of the blood of the Lamb: and cleansed from the power of sin, with the washing of water, by the pure word of life. A great part of their worship consisted in feasts to the Lord: which were under the direction of the priest: to shew, that Christ gives us the true bread from Heaven: even his own flesh and blood. These and many other things, the law contained; which all pointed to him that was to come: and to the abundant blessings contained in him; and enjoyed through him, by his people. Which are truly worthy our attention; notwithstanding the substance is now come: as they may be helps to enlarge our conceptions, and to refresh, and stir up our minds, in looking unto Jesus.

But it is the express words, and positive assertions of the prophets; which lay the foundation of our faith. And these commenced immediately after the flood. There were divers intimations of the anointed one; before the deluge: but unless they had something declared, more than we find recorded; we may conceive their ideas to be very low. The threatning to the serpent and promise to man; That the seed of the woman, should bruise the head of the serpent, would convey no more to us, than deliverance from the first sin: or healing of the wound, by the serpent already given. As no other breach was then made, or apprehended. But after men became actual sinners: the only thing plainly expressed, for their comfort, is this; *But Noah found grace in the eyes of the Lord.* Here it is clearly revealed, that he found grace; and that it was in the eyes of the Lord. That is, in Immanuel. The eyes are the glory of man, the

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index of his heart. So, the ſon of God, is the brightneſs of his glory; the expreſs image of his perſon.

But the firſt direct prophecy, that is given to us, is that of Noah; *Bleſſed be the Lord God of Shem.—God ſhall enlarge Japheth, and he ſhall dwell in the tents of Shem.* Here it is directly pointed out, which of the ſons of Noah ſhould be the progenitor of the Lord of Glory; and that he ſhould be the Lord God of his anceſtor. As he was the ſon of Abraham, and the God of Abraham. The ſon of David, and David's Lord. Afterward he was expreſsly declared to be of the ſeed of Abraham, of the ſeed of Iſaac, and of the ſeed of Jacob. And of this Law-giver, who ſhould bear the ſceptre: Iſrael propheſied, that he ſhould be of the tribe of Judah. And in a later age, God made ſpecial promiſe to David, and confirmed it with an oath: That the anointed Holy One, who ſhould reign over God's choſen, for ever; ſhould be the fruit of his body. And this promiſe was over and again repeated; and confirmed by the prophets: That he, that ſhould be declared to be the Son of God with power, ſhould be made of the ſeed of David, according to the fleſh. For it was the good pleaſure of God, that every one that receives the word of his grace, ſhould infallibly know, the union of natures, in the Son of God. For here reſts all their conſolation. Foraſmuch as without knowing him to be the eſſential God, they can have no dependence on him: and without knowing him to be very man, they can have no communion with him.

From the days of Noah, the prophets ſucceeded one another, in different ages, places, and conditions in life. And being all taught, and moved by the ſame ſpirit; they all unitedly foretold the coming of the anointed: and gave witneſs to the great things that ſhould be accompliſhed by him. Of theſe prophets, Moſes was the firſt that wrote: though not the firſt that propheſied. And as he was more peculiarly favoured of God, and wrote more than any other; he is often mentioned diſtinct from the reſt; and yet joined with them. He was the leading prophet. *And there aroſe not a prophet ſince in Iſrael like unto Moſes, whom the Lord knew face to face.* In this, he was the great figure of the anoined

anointed, as a ſervant: Chriſt himſelf being the Son, over his own houſe. And what Moſes wrote of the true Meſſiah; all the reſt of the prophets conſpired in one ſpirit, to illuſtrate and confirm.

And now it may be expedient to enquire into this teſtimony of the prophets: or conſider a few things, in which this cloud of witneſſes are agreed, in teſtifying concerning the Holy One of God.

Firſt, The Scriptures declare, That God hath looked on men, and behold they are all gone aſide: there is none that doth good, no not one. All have ſinned, and come ſhort of the glory of God. And if he ſhould mark iniquities, none ſhould ſtand. Nor ſhould any man living be juſtified in his ſight. There is none righteous, no not one. For there is not a juſt man upon earth, that doth good and ſinneth not. Therefore the God of Love hath proclaimed, The Lord, The Lord God, merciful and gracious, ſlow to anger, and plenteous in mercy. That the Lord is of great Mercy. And his tender mercies are over all his works. That his mercy endureth for ever. So that if any ſinner ſhall confeſs his iniquity, and return to the Lord; the Lord will withhold his anger, and will ſhew him mercy. That if any ſhall forſake his wicked way, and his unrighteous thoughts, and return unto the Lord; he will have mercy upon him, and will abundantly pardon. *He looketh upon Men, and if any ſay, I have ſinned, and perverted that which was right, and it profited me not: he will deliver his ſoul from going into the pit, and his life ſhall ſee the light.* Theſe general declarations of goodneſs and compaſſion, yield a gleam of hope to a guilty ſinner: but if the ſoul be ſenſibly touched, ſo as to cry for mercy with all his heart; he cannot be ſatisfied, without making more particular enquiries. Which way ſhall this ſalvation come to a loſt ſinner? By whom ſhall it be conveyed? Who ſhall communicate the bleſſing to my ſoul? Or how ſhall I come to be partaker of it? &c. To theſe interrogations, the word of truth gives anſwers, to infallible ſatisfaction. By ſhewing the conſecrated way of Life, from God to men.

Second, The ſcriptures of the prophets fully declare, That

That God has appointed a ſpecial agent, to carry all his will and counſel, and his grace into execution. This is he whom the Lord calls the Meſſiah : or his Anointed. Of whom he ſays, *I have laid help upon one that is mighty : I have exalted one choſen out of the people.* And again he ſays, *I will raiſe up for them a plant of renown.* This is a figurative expreſſion, but of ſtrong ſignification : to expreſs the virtue of the great meſſenger of the covenant ; and the interpoſing ſhadow of the great deliverer. The Lord calls him his ſervant, becauſe he ſhall perform all his will. *Behold my ſervant whom I uphold, mine elect, in whom my ſoul delighteth : I have put my ſpirit upon him, he ſhall bring forth judgment to the gentiles. He ſhall not fail nor be diſcouraged, till he have ſet judgment in the earth : and the iſles ſhall wait for his law.* And again, *By his knowledge ſhall my righteous ſervant juſtify many : for he ſhall bear their iniquities.* This is the promiſed ſeed : in whom the ſalvation of God ſhines forth : and in whom we are aſſured, that all the families of the earth ~~are~~ shall be bleſſed. Of whom it is ſaid, *The Redeemer ſhall come to Zion, and to them that turn from tranſgreſſion in Jacob, ſaith the Lord.* And again, *I will give thee for a light to the gentiles, that thou mayſt be my ſalvation unto the end of the earth.*

Third, That we may ſee the promiſe to be abſolutely certain ; and have our minds eſtabliſhed in the all-ſufficiency of the great deliverer ; he aſſures us, that he is the very true, eſſential, living God. For he ſaith, *I am the Lord thy God, the holy one of Iſrael, thy Saviour. I, even I am the Lord, and beſides me their is no Saviour. There is no God elſe beſides me, a juſt God and a ſaviour, there is none beſide me. Look unto me, and be ye ſaved, all the ends of the earth : for I am God, and there is none elſe.* Theſe teſtimonies are ſufficient, to eſtabliſh this truth beyond all contradiction ; That he that brings ſalvation, is the eternal Lord God. With many other things that are ſpoken of him ; which plainly ſhew, that he is nothing leſs than the eſſential Jehovah. He that is to be ruler in Iſrael : whoſe goings forth have been from of old, from everlaſting : *From the days of eternity* And it is common with the Saints to call him, *The God of ſalvation. The God of my ſalvation. The God of our ſalvation. Verily thou art a God, that hideſt thyſelf, O God of Iſrael, the Saviour. Salvation is of the Lord. He*

that is our God, is the God of salvation. Truly in the Lord our God is the salvation of Israel. And it is impossible for any man under heaven, to believe to the saving of the soul; who does not infallibly know, that the Saviour of the world, is the very essential God. But some pretend, "That it is not very material, whether we believe it, or not: if we believe that God has given power to Jesus Christ to save us; we may believe in him for salvation, without believing that he is God, equal with the father." This objector shews what sort of faith he is possessed of. It is only a vague opinion built upon a bubble of ignorance. How can I believe, that any being can be possessed of power, to perform the work peculiar to God himself; unless I know that he is God? If he did know the malignant nature of sin, the depth of his own misery, and how great the salvation must be, to rescue him out of the belly of hell; it would be as easy for him to fly, as to believe that any created power could save him. Therefore what they call faith, is nothing but a fiction; either infused by tradition, or invented in their own brains. God never tells of saving us, by a delegated power. But that, *His own arm brought salvation.*

But some have invented a fantasm, which they call *preexistence.* They tell us, there was a something created, before any creature existed. For they say, by this *Ignis Futuus*, all things were made: and without him was not any thing made: yet they declare, that himself was made. This, they tell us, is the human soul of Christ: or it is to him, what the human soul is to other men. And this they put in the place of the divine nature: and ascribe to it many things, which the word of truth ascribes to God himself. Yet not without this *salvo*, that this *something*, or imaginary creature, was united to God, or God united himself to it: So that what it did, was done by the power of God. And this they say, is the word of God: to whom all power is ascribed. 2 Pet. 3. v, vii. Psal. 33. vi. But God has not left us to any such idle whims, or inventions of mens fancies. *To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them.* The word of life calls us away from all the doctrines of men; and from all the production of their prolifick wit.

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Giving us his true character, in the ſtrongeſt light. *The Word was God.—This is the true God, and eternal life.* And the Father, to the Son (where no miſrepreſentation was poſſible) ſays, *Thy Throne O God, is for ever and ever.*

Fourth, That we might be made partakers of all the bleſſings of the divine nature: and enjoy all the fulneſs of God; and that no good thing ſhould be withheld from us; his word aſſures us, that God took our nature, and became man. *For unto us a Child is born, unto us a Son is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called, Wonderful, Counſeller, the Mighty God, the Everlaſting Father, the Prince of Peace.—Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his name Immanuel.* [with us God.] This is the child, the Son; whom the Lord of Hoſts calls, *The Man that is my Fellow.* So that the ſalvation of God, comes to us in our own nature: in one of our brethren; *Choſen out of the people.—And man ſhall be as an hiding place, from the wind, and a covert from the tempeſt: as rivers of water in a dry place, as the ſhadow of a great rock in a weary land.* And reſpecting him that was to be born in Beth-lehem-Ephratah; it is ſaid, *And he ſhall ſtand and feed in the ſtrength of the Lord, in the majeſty of the name of the Lord his God. And this man ſhall be the peace.*

Thus, all the bleſſedneſs of the majeſty and glory of God, is communicated to us, by one of our own ſpieces; in all the tenderneſs of human affection: and in the moſt open and familiar manner, ſpoken in our own language: which no man can poſſibly fail to underſtand, who attends to the word of truth, with due reverence. This is he whom the Pſalmiſt, in ſpirit, calls, *The man of thy right hand.* And whom Daniel ſays he ſaw: *One like the ſon of man, came with the clouds of heaven.* That this Holy One, is abſolute God, and perfect man; ſtands clear beyond all diſpute. *And the Lord ſhall be king over all the earth: in that day there ſhall be one Lord, and his name one.* And in reſpect to this very king, who is the Lord himſelf; *The Lord hath ſworn in truth unto David, he will not turn from it, Of the fruit of thy body will I ſet upon thy throne.* This is a myſtery, which human

human capacities cannot comprehend: yet, as we have ſuch infallible demonſtration, that the ſacred writings proceed from God, that cannot lie: and in thoſe writings, we have this glorious doctrine ſo emphatically aſſerted: and the nature of the caſe ſo clearly ſtated: that ſalvation is a work of too high a nature, to be wrought by any being, but God alone; nor can be effectual to us, unleſs it were wrought in our very nature: therefore we believe this tremendous doctrine, upon the teſtimony of the living God. *God manifeſt in the fleſh.*

Fifth, That we might underſtand how the great ſalvation ſhould be wrought; the Prophets foretold: That all our iniquities ſhould be laid upon this myſterious perſon: this Holy one: God in the man. That he ſhould bear our ſins: ſuffer in our ſtead: and lay down his life, a ſacrifice for our tranſgreſſions. And by the ranſom of his precious life, ſhould make an end of ſins, and bring in everlaſting righteouſneſs. That we might be juſtified from all guilt and condemnation. For he was given as a covenant of the people. And God ſaid, *My covenant ſhall ſtand faſt with him.* Therefore, in this indiſſolvable covenant; he and his people being made one: they muſt ſtand or fall together. Whatever ſins they had committed, were laid to the charge of this Holy One; to anſwer for them, as if they had been his own. And whatever righteouſneſs he wrought, in this covenant union, was imputed to them, as their own. And thus, in the virtue of his blood, they are redeemed from all their iniquities. As the Lord declared, *As for thee alſo, by the blood of thy covenant, I have ſent forth thy priſoners out of the pit, wherein is no water.* And though he ſunk into the very deep, under our ſins, and miſeries; yet his ſoul was not left in hell, nor was the Holy One ſuffered to ſee corruption. For it was appointed, that he ſhould be the plague of death, and the deſtruction of the grave. And that all his people ſhould riſe with him, and ſtand in his perfection. *Awake and ſing ye that dwell in duſt.* Thus the only begotten Son of God, and his people; ſtanding as one in the ſight of God; have a reciprocal participation one with another. Were they condemned for ſin: ſo was he: is he juſtified; ſo are they. There ſins became his; his righteouſneſs became theirs. And now, he having born

their

their chastisement; makes this challenge: *He is near that justifieth me, who will contend with me?—Behold, the Lord God will help me, who is he that shall condemn me?* And hence, the Apostle takes up the same challenge: *Who shall lay any thing to the charge of God's Elect, &c.* And this is his name whereby he shall be called, *The Lord our righteousness.*

And as he takes away all condemnation, by giving his life for us; so he takes away all pollution, by communicating his holy nature to us. *A fountain opened for sin and for uncleanness.* And he saith, *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.* And again, *He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver.* Thus the Holy One of Israel saves his people, with an everlasting salvation: from all wrath, and from all filthiness: whatsoever sin has brought upon them.

Sixth, The Prophets held forth, not only what should be performed here on earth, in the Lord's body, for our salvation; but also, that he should ascend into the glory of the father: to take possession of the mansions of light; and prepare an habitation for all his chosen. And from whence he should send down, the richest of all spiritual blessings; even all the fulness of God: to prepare his elect, for the enjoyment of those happy regions, of eternal glory. So it it written, *God is gone up with a shout, the Lord with the sound of a trumpet.* This must be in the man: for the divine essence, being omnipresent; could neither go up, nor down. Motion is frequently ascribed to God: but it always intends the goings forth of his wisdom, power, love and grace; in, upon, or towards his creatures. And this whole 47th psalm, is fitly applied to the Lord's reigning over his people: which is alone in the man, Christ; frequently called, *David their King.* And that he ascended to the Father's right hand: that he might receive the Holy Spirit of promise; to send down upon his disciples; it is said again, *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them.* This plainly points out the gift of the Holy Ghost: which is called, *The promise of the Father*: which Jesus promised to send. Luk. 24. xlix.

Joh. 15. xxvi. 16. vii. For this is the promise of the Father, to the Son: *I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.* And again, *My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.* And this promise is made, to all that should believe on the Son of God, in all nations, and in all ages; from the time of his ascending into glory, till his coming the second time. *And it shall come to pass afterward, that I will pour out my spirit upon all flesh.* This could not intend all kind of creatures: nor all individuals of the human species: but all, of every nation, who through receiving his gospel, should become the sons of God. As it is afterward explained; *The remnant whom the Lord shall call.* And in this exalted station he shall remain, until he shall have brought the universal world into subjection to his gospel. Psal. 2. 72. 110. Zech. 14. 9. And until he shall have blessed all his saints, with all spiritual blessings; and made them ripe for eternal glory. Psal. 92. xii. 15. Hos. 14. v, vi, vii. Zech. 14. xx, xxi. Mal. 4. ii. *The desart shall rejoice, and blossom as the rose.—They shall see the glory of the Lord: and the excellency of our God.*

Seventh, The Prophets assure us, of a seperate existence; to be present with the Lord, when the body returns to dust. *Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.* When the Lord appeared to Moses, he said, *I am the God of Abraham, the God of Isaac, and the God of Jacob.* I do not remember, that God is ever called, the God of any people; but where it is signified, that those persons did, or might enjoy him, as their felicity. But this is impossible, without life, and understanding. Now, the Lord did not say, *I was*: as if he intended to point us back, to the time when they were living in the body: nor did he say, *I will be*: as if he would point us forward, to the time of the resurrection of the body: But he said, *I am*: directing us immediately to the present resurrection life, which their souls did then enjoy, in Christ; while absent from their bodies. And if this be not the thing intended, I see no proper meaning the words can have.

And

And, ſpeaking of the righteous man, being taken away; the prophet ſays, *He ſhall enter into peace: they ſhall reſt in their beds, each one walking in his uprightneſs.* If a man was to lie buried in oblivion, without any knowledge, or conſciouſneſs; he might be ſaid to be at reſt; but peace is not conſiſtent with a ſtate of inſenſibility, inactivity, or incogitancy. Neither could there be any walking, either corporeal, or ſpiritual. So that from theſe teſtimonies, it is manifeſt: that after the ſaints are once bleſſed, with ſpecial communion with God, in Chriſt: there never is a period, in which they ſhall be deprived of the heavenly enjoyment, to the days of eternity.

Eighth, The ſcriptures of the Prophets deſcribe the ſecond coming of the Lord of Glory. *The Lord my God ſhall come, and all the Saints with thee.* The Lord has had divers comings; in his majeſtick appearances of wiſdom, power, righteouſneſs, and goodneſs: his coming in the fleſh, in his goſpel, and in the ſpirit: and in all theſe comings, he came to, and with his ſaints. But his coming in the fleſh, and coming in his glory; are eſpecially noted, as his firſt and ſecond coming: becauſe theſe are in perſon. And he never yet had, nor ever ſhall have, all his ſaints, perſonally together with him: till he comes in his full glory. Job. 19. xxv, xxiv. And the things that accompany his ſecond coming; or that ſhall be performed by him, when he comes: are alſo deſcribed. As his burning up all nature: diſſolving the heavens and the earth, &c. *Our God ſhall come, and ſhall not keep ſilence: a fire ſhall devour before him and it ſhall be very tempeſtuous round about him. He ſhall call to the heavens above, and to the earth, that he may judge his people.* And again, it is ſaid, *They ſhall periſh.—All of them ſhall wax old like a garment.—They ſhall be changed.*—And it is ſaid moreover, *The earth is utterly broken down, the earth is clean diſſolved. It ſhall fall and not riſe again.—Then the Moon ſhall be confounded, and the Sun aſhamed.* The reſurrection of the dead is alſo deſcribed. *Thy dead men ſhall live, together with my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead.* As it is ſaid again, *Many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to everlaſting ſhame and contempt*

tempt. This leads to another transaction of that day: which is the last judgement. *For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.* As he has declared, *I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* This shall be comlpeated in the last day; when all the works of darkness shall be brought to light. *He hath prepared his throne for judgement.* Every man shall pass the nicest scrutiny, at this grand tribunal: for every work of his hands, and every word of his lips. *Know then that for all these things, God will bring thee into judgment.—For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* This is the judgment which the father hath commmitted to the son. Joh. 5. xxii.

Ninth, The everlasting blessedness of the righteous, and the everlasting wretchedness of the wicked; is clearly pointed out in the old Testament. And the destruction of the enemies of God, is thus represented. *It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched, night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste, none shall pass through it for ever and ever.* And it is said again, *They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die; neither shall their fire be quenched and they shall be an abhorring unto all flesh.* And the Lord hath positively declared, *The day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.* Now supposing some of these judgments to be executed, in some measure, upon some of the enemies of God, while in the body; the full extent thereof will be the final destruction of the wicked, at the last day.

And the felicity of the saints, is expressed in terms equally strong. *The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall*

shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. And the prophet Daniel assures us, that after the resurrection of the dead, *They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.* And notwithstanding, in those days, the light did not shine in its lustre, as it now does under the gospel; the ancient Saints had so much light, that they did firmly believe the future glory. And so the psalmist expresses his faith: *Thou shalt guide me with thy counsel, and afterwards receive me to glory.* For the Messiah of God, was so far revealed, as to give them strong consolation. They had not received the fulfilling of the promises: but having seen them afar off, they were persuaded of them, and embraced them: and rejoiced to behold the glorious day.

Tenth, The prophets, strongly declare the universal spreading of the gospel; and the reign of Christ, over all nations: before his second coming: or the end of the world. *Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Here the Psalmist confirms the words spoken before by Moses, *Rejoice, O ye nations, with his people.* And David says again, *He shall have dominion also from sea to sea, and from the river unto the ends of the earth.* This does not mean, a natural government over the creation; or to hold the dominion over the kingdoms of the earth: for that which he always possessed, need not be given him by promise. It is a kingdom yet to be set up. For the beast of ten toes, and ten horns, is not yet consumed. Dan. 2. ~~xiv~~ 44. It is of a spiritual nature, to be propagated by the Gospel. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it.* What the prophets speak, shews, it to be a kingdom of heavenly blessings, grace and truth. *For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the*

 sea.

sea. It shall be composed of saints. *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.* And at this time, the pure worship of God shall prevail through the whole world. *For from the rising of the sun, even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts.* Then shall true holiness reign through all the earth, and wickedness shall triumph no more for ever. Ezek. 43. vii. Dan. 7. xiv. And then shall be fulfilled, that which is spoken by the prophet; *And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one.*

The fourth thing to be considered, is the coming of the Holy one, the promised Messiah. The transactions of his life, circumstances of his death, his victorious resurrection, and the glory of his ascension to the Father's right hand.

In this tremendous mystery of Godliness, the glorious Emmanuel; is fulfilled, and in fulfilling; all that the prophets and Moses did say should come. And here, every believer can say, as Philip said to Nathanael: *We have found him of whom Moses in the Law, and the prophets did write.* The Lord himself said, of Moses; *He wrote of me.* And when he would open the understanding of his disciples; it was by laying before them what was written; and giving them to understand the scriptures. *And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.* And again he said unto them, *That all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the psalms, concerning me.* And the apostle Peter, respecting the Son of God, testifieth: *For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you, of your brethren; like unto me; him shall ye hear in all things whatsoever he shall say unto you.* And afterwards, he adds: *Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.* And in another place he says, *To him give all the*

prophets

prophets witness. And Paul, speaking of the gospel of the Son of God, declares it to be the same; *which he had promised afore, by his prophets in the holy scriptures.* And speaking of the preaching of Jesus Christ; he confirms it with this testimony: *According to the revellation of the mystery, which was kept secret since the world began; But now is made manifest: and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obeaience of faith.* So then, the prophesies of the Old Testament, were no other thing than predictions, of what was to be manifest under the New. And whatever is revealed in the New Testament, is no other thing than the fulfilling, of what was promised in the Old. And notwithstanding, they are called two Testaments; to distinguish what was written before the coming of the Lord, from that which was written after his coming; They are in fact, but one perfect testimony. And whatever things were before testified, in the former; are presented to open view, in the latter,

First, The gospel revelation, in the New Testament; perfectly coincides with the predictions going before. In that it clearly represents the promised seed, coming into the world in the perfection both of the divine, and human natures. His divine nature was declared to the virgin Mary, by the Angel: *He shall be great, and shall be called, the Son of the Highest.* And he further explains the mystery: *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing, which shall be born of thee, shall be called, the Son of God.* As it was also sasd to Joseph, her husband: *That which is conceived in her, is of the Holy Ghost.* And this is declared to be the fulfilling of that which was spoken by the prophet: *Behold a virgin shall be with child, and shall bring forth a son, and they shall callhis name Emmanuel, which being interpreted, is, God with us.* And the wise men from the East, declared, *We have seen his Star in the East, aud are come to worship him.— And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him.* Had not this Holy One been the true God, these wise men had been guilty of idolatry: which could not be the case: they being under divine direction. *Who is over all, God blessed for ever. Amen.* And

And that he ſuſtained the human nature, in perfection; is as fully verified: in that he is called, the Son of David, the Son of Abraham. *Which was made of the ſeed of David, according to the fleſh.* And that he was, *made of a woman.* He was brought forth in the ſame form as other men. It was ſaid to his mother; *Thou ſhalt conceive in thy womb, and bring forth a ſon.* And again it is ſaid, *She was found with child of the Holy Ghoſt.* And, *She brought forth her firſt born ſon.* And he is called a *Babe*, and a *young Child.* And it is alſo ſaid, *Jeſus encreaſed in wiſdom and ſtature.* He dwelt with his parents, *and was ſubject unto them.* Hence, well might the Apoſtle ſay, *It behoved him in all things to be made like unto his brethren.* This is that great myſtery of godlineſs; *God was manifeſt in the fleſh.* And of that word, which was in the beginning, by whom all things were made; which was with God, and the Word was God; It is ſaid, *The word was made fleſh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.* And he that was made of the ſeed of David, was, *declared to be the Son of God with power, according to the ſpirit of Holineſs, by the reſurrection from the dead.* And he, of whom it is ſaid, *Thy throne, O God, is for ever and ever*; of the ſame it is ſaid, *Verily—he took on him the ſeed of Abraham.* His diſciples did conſtantly call him, *the Son of God*: and he acknowledged himſelf ſo to be: yet he did as conſtantly call himſelf, *the Son of Man.* And in the Epiſtle to the Hebrews, the Apoſtle. four times, calls him *this Man.*

Concerning this doctrine, there have been many perverſe diſputings. For men of corrupt minds, and haughty ſpirits, cannot receive the perfect word of God with meekneſs. They think of nothing, but what muſt be defined by carnal reaſon. And as their fleſhly wiſdom, cannot comprehend the things of the ſpirit of God, they caſt them away, as fooliſhneſs. Being too proud to ſubmit to the wiſdom of God: and too carnal to conceive the deep myſteries of the divine perfection; they attempt to explain them, by their own invented logick; which is as far beneath the divine truth, as the earth is beneath the heavens. Their minds are not directed in humility and reverence, to yield themſelves to the deep things of God. They bend their wits, to re-

preſent

present things in a superficial light: to accommodate spiritual doctrines, to carnal minds; to worm out all the life and power, spirit and glory, light and truth of the gospel: by their scholastick sophistry. Their study is, to pare away the substance, and leave only the empty husk. And this they do, with all delusive art; to seduce young enquirers: and to make them believe, they ascribe to the son of God, all the glory that the scripture ascribes to him. Notwithstanding, they are putting guileful glosses, upon some of the m ost strong, and plain expressions, of the Holy Ghost. But no enlightened mind can be deceived by them: they know the true character, of the Holy one. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God. Before Abraham was I AM.—His Son Jesus Christ. This is the true God, and eternal Life.—My Lord and my God.—The man Christ Jesus.* And there is not a soul under heaven, who is in a state of salvation, that does not with all his heart, believe this truth. For it is absolutely impossible, that any living man should believe unto eternal life: who does not believe it to reside in the Son of God. 1 Joh. 5. 11, 12. And it is equally impossible, for any man to trust in Christ for eternal life, who does not believe him to be the eternal God.

Likewise the glorious doctrine of the trinity; 1 Joh. 5. vii. Is mangled and confounded, by the sophistry of schools. And a sore evil it is, to weak enquiring souls. They being conscious of their own weakness, are easily decoyed, to think, such learned men, such celebrated authors, such venerable bodies of men; must need know the deep things of God, better than they. And they pay attention to them, till they become persuaded, that they have read those things in the bible; which are nothing but traditions of men. Thus they are led into a labyrinth, of darkness and vain amusement. Things the most spiritual and sublime, held forth in gross ideas: the divine essence represented as three Gods: or else as one God, in three divisions. That the poor creature knows not which is the true object of adoration: which of the three to trust in, or which to pray to. Nor does he know what the distinction means: only he must believe it, with an implicit faith. Nor does he enjoy any comfort in it; yet he must say, he believes it: though it

it be ſuch idolatrous jargon, that no man can ſincerely believe it.

The doctrine of the one God : Mar. 12. xxix, xxxii. The Father, and the Son, and the Holy Ghoſt : Mat. 28. xix. is the life of every believing ſoul.

It may be that ſome of the tender lambs of Chriſt, may be ſomething confuſed in their minds, reſpecting this doctrine of majeſtick glory ; through the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive. But there is not a child of God in the world, that does not believe it in ſubſtance. Men may take up fictitious imaginations, and call it faith : but the anointed ones, never build, but upon the ſolid rock. And without believing in the Father ; the perfection of the divine eſſence, the reſidence of all the infinite eternal attributes, the fountain of all wiſdom, counſel and bleſſedneſs ; they could not conceive of an allſufficient ſource, from whence ſalvation, life, and glory ſhould proceed. And without believing in the Son ; the ſelf ſame God, in all his ineffable perfection, majeſty, fulneſs, and inconceivable excellency ; dwelling in the man Chriſt Jeſus ; God with us ; they could not conceive, or behold, the glory of the Father manifeſt to us. And without believing in the Holy Ghoſt ; the ſelf ſame God, in all his ſpirit, life, riches, and power ; revealing and communicating the abundant grace, of the Father and the Son : and dwelling in the hearts of his people : they could not conceive how we ſhould be made partakers of his holineſs. So that the true faith, by which the ſaints live ; no man can have, unleſs he does believe with all his ſoul, in the Father, the Word, and the Holy Ghoſt : *And theſe THREE are ONE.*

The Lord has manifeſted a real diſtinction, in the relations, characters, and glorious manifeſtations, in which he ſtands, and has revealed himſelf to his people. But this diſtinction is not in his own eſſence : but in the variety of the beams of light, or ſtreams of life, in which he communicates himſelf to his choſen : and in each of theſe, he goes forth in all the fulneſs of the Godhead. But the learned of this world, who profeſſing themſelves to be wiſe, have become fools ; tell us idle ſtories, of their own imaginations : of three perſons in the divine eſſence : or three diſtinct ſubſiſtences in the Godhead itſelf : having diſtinct wills, and powers ;

powers; and holding consultations one with another. &c. &c. They torture their wits to invent, how these three subsist together: what relation and connexion, they have one with another. And they refine upon it, with all cunning: to delude peoples understandings. For they cannot think of submitting their wisdom, to the wisdom of God. Their minds are too haughty, too gross and carnal: to give sincere attention to what God is pleased to reveal.

But they that attend to the sacred word, with true reverence and godly fear; see these things in the light of truth. they clearly see, that these three personal characters, relate to the manifestations of God, to his church: what he is, and in what relation he stands, to his chosen people. As the original source of all blessedness, he is the Father. As the image of the invisible God, and brightness of his glory, in the man; he is the son of God; the husband and life of his church. As the vital, quickening, illuminating spirit; he is the comfortor of his saints. God, dwelling in his own essence, is the father. Isai. 57. xv. God dwelleth in the Man Christ, is the son. Col. 2. ix. God, dwelling in his saints, is the Holy Spirit. 1 Cor. 3. xvi. This is the strong consolation of the saints. The believing soul, receives the precious gospel of the grace of God; in the clear shining light of truth: and in this gospel, he beholds the perfection of the glory of the fulness of God; shining in the Lord of glory: and through this Holy One, he is enabled to conceive of the ocean of divine love, in the father; from whence the glory proceeds: and beholding all the glory of the Father, in the Son: he is given to believe his all-sufficiency, to send down the rich promise of the Holy Ghost. And for this promise of the Father, *The Spirit of Truth*; every believer waits, till he receives the blessing. Gal. 3. xiv. Thus, in the truth of the everlasting gospel; in the special vital communications of the spirit of holiness; we enjoy fellowship with the Father, and with his Son Jesus Christ.

Second, The truth of the prophesies is fulfilled; and the grace and glory of the Son of God, is manifested: in the transactions of his life: while he walked among us. His being born in Bethlehem. The massacre of the young infants.

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The child being carried into Egypt. His being called a Nazarene. Mat. 2. xxiii. His being filled with the ſpirit of wiſdom, and of power. Iſai. 11. ii. Luk. 2. xl, lii. And when he arrived at the age appointed, for the prieſts to enter upon their office; he preſented himſelf to be babtized. That being the order, in which he has appointed all his diſciples to enter the viſible church; to the end of the world; himſelf would enter the ſame way. Then was fulfilled what was ſpoken by the prophet; *He ſhall ſuddenly come to his temple.* For notwithſtanding the open declarations of his incarnation; the world regarded them not. And being brought up in an obſcure city: he was ſo concealed that John the Baſtiſt had never ſeen him: he appeared a ſtranger to all the people. This, his appearance, was very ſudden. But it was very glorious, to ſee the Son of God preſent himſelf, in that ſacred ordinance: in which he made a publick entrance into his miniſterial office. And to ſee the ſpirit deſcend upon him, to ſeal his commiſſion. Pſal. 45. vii. Iſai. 61. i, ii. And to hear the voice, from the excellent glory; pronounce the majeſtick character of the only delight of God. Pſal. 2. vii. Then, his temptation in the wilderneſs: in which he faſted forty days, and forty nights: as his two types, Moſes and Elias, had done before. Here he was aſſaulted with the moſt violent temptations of the Devil. For it was the will of his heavenly father, that he ſhould be in all points tempted, that any of the ſons of men ever were. That he might be touched with all the feeling of our infirmities. And that he might clearly ſhew, that in every thing, he was the ſelf ſame with us all. And that, as the brazen ſerpent, in the wilderneſs vanquiſhed the mortal poiſon of the fiery ſerpents; ſo he vanquiſhed the malignant power of the prince of darkneſs. And returned victorious, to publiſh deliverance to all the captives of Satan. For the Lord ſtrengthened him, after his ſore affiiction; and ſent him angels food; as he had done to his church in the wilderneſs, in former days.

After this, the Lord returned in the power of the ſpirit, into Galilee; and entered upon his miniſterial work: of publiſhing the glad tidings of the goſpel. *From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is at hand.* In this miniſtration of the Son of God, ſuch

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And in confirmation of his miſſion from the Father, and the truth of that heavenly doctrine which he delivered; he wrought ſuch works that never man had done upon earth For notwithſtanding, wicked men (to depreciate the works of Chriſt) have filled the world with lies; pretending miracles to be done by devils, and impoſtors: they are altogether fabulous. The devil may inſtigate his own children, to uſe many deluſive arts, to deceive the ignorant: but the Devil never did work a real miracle. Nicodemus did not know the kingdom of God: but he was a man of ſuch good ſence and underſtanding; that he did know, that

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ſupernatural operations could not be performed, without divine power. *No man can do theſe miracles that thou doſt, except God be with him.* The phariſees were ſo wicked, to ſay, that he caſt out devils, by the prince of Devils. But this was only to confound the ignorant people: for themſelves did know, that he caſt them out by the finger of God: therefore they were charged with blaſphemy againſt the Holy Ghoſt. Joh. 15. xxii, xxiii, xxvi. There never was a miracle done under the ſun, but what was done by the Lord himſelf; or by ſuch as were ſent forth in his ſpirit. Nor were any miracles ever done by them, but in proof of their divine miſſion: and to eſtabliſh the truth they brought from God. And ſince all the counſel of God is opened, and the viſion ſealed up, in the book of the revelation; there never has been another miracle upon earth; or ever more will be. If any miracle had ever been done, by any other perſon, or power; the miracles wrought by the finger of God; by the miniſtration of Chriſt, his prophets, and apoſtles, had been inſignificant: for then, they could not have been an infallible confirmation, of the meſſages they brought, and the truth they delivered. Yet there was ſomething figurative, in all the mighty works of Chriſt. Caſting out the deſtraction of devils, from the brain; ſhewed his power to caſt out more rooted reſidence of Satan, from the heart. Opening the eyes of the blind; ſhewed his power to remove the blindneſs, of the god of this world, from the underſtanding. Cleanſing the lepers: ſhewing his power to cleanſe from all unrighteouſneſs. Giving power to the impotent; ſhewed his power on earth, to forgive ſins. Raiſing the dead; ſhewed his power to quicken them that are dead in treſpaſſes and ſins. Looſing from any infirmity; ſhewed his readineſs, to deliver from all bondage of Satan; and from all grief, or infirmity, whatſoever.

Third, The truth of the prophecies, was verified; and the divine perfection of the Holy One, was manifeſted; and the high mediatorial capacity in which he ſtood, was made plain; in the tremendous paſſion of the Lord of Glory. He whom the Lord of Hoſts is pleaſed to call, *The man that is my fellow*; took upon him our nature, and our condition: and became our repreſentative, our mediator: and perſonated us in every thing. Whatever we had, by ſin, brought upon ourſelves; the juſtice of God charged upon him.

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The Lord hath lain on him the iniquity of us all.—When thou shalt make his soul an offering for sin.—For he shall bear their iniquities.—And he bare the sin of many. For the union between him and his people, was indivisible. *And did not he make one?* And as it was the Lord, that constituted this union; nothing can violate it. *For the Lord the God of Israel saith, that he hateth putting away.* Therefore, *He hath made him to be sin for us, for even Christ our passover is sacrificed for us.—Who his own self bore our sins in his own body on the tree.* Hence it is clear, that in whatever guilt, wrath, condemnation, or punishment, we had involved ourselves; Jesus, in consequence of this absolute union, entered the depth of our miseries: in every mode, in every degree: thut he might rescue us therefrom. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* It was impossible that he should suffer any thing on his own behalf. For there never was any suffering, but what came through sin: *and in him is no sin.* Therefore, whatever pain, or shame, or grief of any kind, touched this Holy One; it was for our iniquities. Because he was the shepherd of the sheep, the Lord commanded him to be smitten, for their trespasses. Whatever was their demerit, became his portion. *For the transgression of my people was he stricken.*

The Lord was a man of sorrows, and acquainted with grief, all his days: and it was all for our faults. But so far as appeared, in the main of his life, his sufferings were no more than another man, (at least one of his disciples,) might have suffered. For the followers of Jesus, suffered all the common calamities of life, as other men: beside what they suffer for his name's sake. So the Lord sustained all the evil in which the world is involved, along with other men: beside the persecutions which he suffered for his father's name. But the depth of his sufferings was reserved to that period; of which he said, to the priests, captains, and elders; *This is your hour, and the power of darkness.* Then he suffered the utmost shame, and contumelious treatment, that the wit and malice of his enemies could invent. And this was no other, than the shame of our sins, that was laid upon him. *The reproaches of them that reproached thee, fell on me.* He also suffered the most acute pain of body: yea, the most exquisite torture, he suffered from his enemies: because it

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was his father's good pleasure to bruise him, for our iniquities. *He was wounded for our transgressions, he was bruised for our iniquities.* For he bare no other punishment, but what was laid upon him for our sins: and that he did bear to the highest degree. *For Christ also hath once suffered for sins, the just for the unjust.*

But the keenest pain, the most piercing sorrow, the most excrutiating anguish, was in his soul. *When thou shalt make his soul an offering for sin.* He must needs bear our sins, in in every branch, in every mode, in every measure. And forasmuch as the soul is the chief seat of sin; his soul was the chief seat of suffering. *My heart is like wax, it is melted in the midst of my bowels.* The anguish of his soul is expressed, by his being in an *Agony*. The fervency of his prayer: *He prayed more earnestly.* And the agitation of his frame: *His sweat was as it were great drops of blood falling down to the ground.* It was intellectual grief pressing his soul; when he began to be *sore amazed, and to be very heavy.* It was our sins piercing his Holy Soul, that drew from him that grievous complaint; *My soul is exceedingly sorrowful, even unto death.* And as there could be no mitigation of the righteous sentence, against our sins: there could be no mitigation in the curse which he bare, for our offences. Therefore he uttered the most dolorous lamentation, to his father: *My God, my God, why hast thou forsaken me?* This brought him to the finishing of his life. *Jesus when he had cried again with a loud voice, yielded up the ghost.* Now let any one deliberately read the whole relation, of the sufferings of the Lord: and see if it does not express the highest perfection of Love, and union, to his people; thus to lay down his most precious life for them. And if it does not infallibly demonstrate, the fulness of the divine essence; to sustain all this, without the least defect.

And when he had finished his agonies; and had lain in the grave till the appointed day: he made full proof of his almighty power; and how perfectly he had accomplished the work: and the design of his sufferings: in that he rose victorious from the dead. This was the fulfilling of the scriptures: which had foretold of his resurrection: proving that he was the very person, of whom the prophets

prophets did write. For he ſhewed himſelf alive after his paſſion, by many infallible proofs: by the ſpace of forty days: in which, nine diſtinct appearances are mentioned: either to individuals, the apoſtles together, or to the multitude of his diſciples: beſide what Paul teſtifies, *And laſt of all he was ſeen of me alſo* And herein did the verity of the Godhead appear: that he had power to lay down his life, and had power to take it up again. And it is undeniably clear, that he and the Father, are abſolutely one. For this mighty work is alternately aſcribed to the one, and to the other. *Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it.* And alſo, *That like as Chriſt was raiſed up from the dead, by the glory of the Father.* And again, *God that raiſed him up from the dead.* The ſame is aſcribed alſo, to the Son: *For to this end, Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living.* And in many other places, it is ſpoken of the ſon, that he *roſe from the dead.*

But it is never ſpoken of the ſon, ſeparate from the Father. For Chriſt never arrogates any thing to himſelf; but aſcribes all to his Father. So, reſpecting his power to riſe from the dead, he teſtifies; *This commandment have I received of my Father.* Thus he is, *Declared to be the Son of God with power, according to the ſpirit of Holineſs, by the reſurrection from the dead.* And his glorious reſurrection, is an ample demonſtration; that the ſacrifice of himſelf, which he had offered through the eternal ſpirit, without ſpot to God: had fully accompliſhed the gracious deſign: *To finiſh the tranſgreſſion, and to make an end of ſins.* For as Chriſt was condemned, under the curſe of the law, for our tranſgreſſions, and for our crimes, held a priſoner; the priſon could not be opened, conſiſtent with the inflexible juſtice of God; unleſs complete atonement had been made for out ſins: and ample ſatisfaction given to the injured law. But now there is no condemnation to them which are in Chriſt Jeſus. *Who ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth: who is he that condemneth? It is Chriſt that died, yea, rather, that is riſen again.* The deep ſuffering of the Son of God, as our repreſentative, was the matter of our juſtification: as he was made ſin for us. But his reſurrection was the unde-

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niable evidence, that sin was blotted out. Isai. 44. xxii. As the pit could no longer hold him, neither can it hold any that believe in him. Zach. 9. xi. *Who was delivered for our offences, and was raised again for our justification*

Fourth, The Lord's ascension into glory, was a fulfilling of the scriptures; an irrefragable proof of his heavenly nature; an open declaration of the father's approbation of all his performances; and a manifest token, that all his Elect are, through him accepted, in the sight of his father. That he is ascended into heaven, and received up into glory: the Evangelists positively affirm. Mark says, *He was received up into heaven, and sat on the right hand of God.* Luke says, *While he blessed them, he was parted from them, and carried up into heaven.* And his ascension is circumstantially described. Act. 1. ix, x, xi. And in consequence of his ascension, the Holy Ghost is declared to come down from heaven. Act. 2. xxxiii, xxxiv, xxxv. In this was fulfilled the prophesies going before of him. *God is gone up with a shout, the Lord with the sound of a trumpet.* And again, his ascension, his victory, and the descending of the Holy Ghost, are jointly expressed. *Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.* And his divine essence is manifest, in his sitting at the right hand of God: for God never will set any one at his right hand, who is not of his own nature, equal with himself: as that would be to give his glory to another. *I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images.* But in this high exaltation, Jehovah has given his glory to Jesus: and all his praise to his anointed. Joh. 5. xxiii. Phil. 2. ix, x, xi. And he declares to him without reserve; *Thy throne, O God, is for ever and ever.* And in giving this glory to the Son, the Father manifested himself to be well pleased, in what he had done for his church. For he was not glorified in heaven, until he had glorified his father upon earth; in performing his whole will: and in consequence thereof, he was crowned with glory. *When he had by himself purged our sins, sat down on the right hand of the Majesty on high.* As it is said again, *For the suffering of death, crowned with glory and honour.* And it is certain; the man Christ did not arrive at his glory, until he had finished

finiſhed the work which his Father appointed him to do. Joh. 17. iv, v. Rev. 5. ix. But when his work was compleated, there remained no obſtacle in the way. *This man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God.* And that God is well pleaſed in his people, through Chriſt; and has made them accepted in the beloved; is undeniable: in that, *By his own blood, he entered in once into the Holy place, having obtained eternal redemption for us.* For he is not entered into the ſhadows of the holy place: *But into heaven itſelf, now to appear in the preſence of God for us.* And if his appearance for us, be acceptable; then are we accepted in him. For he always declares himſelf, and his people to be one. Therefore the father could not advance the Son, to any high, or glorious ſtation: without acknowledging his children's right, to the ſame enjoyment. And the Lord has promiſed, that he will come again, and receive them to himſelf. And that he will grant them to ſit with him, in his throne.

In conſequence of this majeſtic glorification of the Son of God; the higheſt bleſſing that ever came from heaven, is now ſent down upon all that believe in Emmanuel. That is, the promiſe of the Father: the baptiſm of the Holy Ghoſt. This was never given, nor was it ever promiſed to be given; till the Lord ſhould aſcend into his glory. *It ſhall come to paſs afterward, that I will pour out my ſpirit upon all fleſh.* And when the Lord had ſpoken of the Rivers of living water; which, thro' drinking of his fulneſs, ſhould flow out of every ſoul, that believeth in him, as the ſcripture hath ſaid; it is noted: *This ſpake he of the Spirit, which they that believe on him ſhall receive: for the Holy Ghoſt was not yet given; becauſe that Jeſus was not yet glorified* But after his aſcenſion, the promiſe became in its full force, without reſtraint. *It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you: but if I depart, I will ſend him unto you.* This bleſſing of the Comforter; the baptiſm of the Holy Ghoſt; could not come to any man, but by, and through the Chriſt of God. And this ſuperlative bleſſing, was of ſo high a nature: that it was impoſſible, that the Holy one of God, ſhould poſſeſs power to communicate it; untill he entered the higheſt perfection of the father. But now henceforth it is promiſed, and richly beſtowed; upon

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every believing ſoul. And in conſequence of the high exaltation, of the Lord of Glory: the ſaints have free acceſs to the throne of grace. Having the great High Prieſt, in the immediate preſence of the Father; to maintain our cauſe: and having the Spirit of Jeſus, ſhed forth in our hearts; to make interceſſion in our ſouls. Thus we have boldneſs to approach the preſence of the Father: ſuch as it was not poſſible for any of the ſaints to enjoy, under the Old Teſtament. *For through him we both* (Jew and Gentile) *have an acceſs by one Spirit unto the Father.* For notwithſtanding the ſaints in ancient days, did draw nigh to God in faith, and had their prayers graciouſly anſwered; they never could come to their heavenly Father, with that familiar boldneſs, and cloſe intimacy; as the believers do in theſe days. *Seeing then that we have a great High Prieſt, that is paſſed into the heavens, Jeſus the Son of God, let us hold faſt our profeſſion.—Let us therefore come boldly unto the throne of grace.—God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father.* Such free acceſs, as the ſaints are now bleſſed with; none could poſſibly enjoy, before the Lord entered his glory. *The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding.*

The fifth thing to be conſidered, is, The bleſſings brought by Jeſus Chriſt, freely given to, and enjoyed by, all that believe on his name.

That the grand deſign of the Lord's coming, is to crown his people with the richeſt of all bleſſings; is not diſputed by any that know his word, and believe his teſtimony. For himſelf, who is the eſſence of all bleſſedneſs; and in whom all fulneſs of perfection dwells; is given to us of the father. *Unto us a Child is born, unto us a Son is given.* Therefore, whatever he is poſſeſſed of, is become the property of his people. And foraſmuch as he is full of grace and truth; all grace and truth is given to them, in him. And every bleſſing, poſſible to be enjoyed by created beings; is made theirs, by virtue of this unſpeakable gift. Though it is impoſſible for us, actually to arrive at the full enjoyment, all at once. As an heir cannot come into full poſſeſſion, ſo ſoon as he is born: yet he is Lord of all: and is certain to poſſeſs the whole, when he comesto age. So all that believe in Jeſus, being heirs of God, and joint heirs with Chriſt;

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are certain to possess all things, when they arrive at their spiritual statue. And at present, they are made partakers, as far as their capacities can extend. And every blessing shall be communicated, at the appointed season, in full perfection. *And I will make them, and the places round my hill a blessing, and I will cause the shower to come down in his season: there shall be showers of blessing.* Yea, the scripture abounds, with the blessings of the Lord, to his people. And whosoever attends to that word, may find the most abundant overflow, of the richest streams: proceeding from the Father, through the Son. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.* And these blessings are secure, to every one that loves the Lord, in sincerity. *The Lord will give grace and glory: no good thing will he withhold, from them that walk uprightly.* For Christ and his people being one; they are all heirs together with him. *Therefore, let no man glory in men: for all things are yours—All are yours; and ye are Christ's; and Christ is God's.*

But it may be necessary, to point out in a few particulars, wherein these blessings of gospel grace consist.

First, Christ being the Son of Man, made of a woman, and sustaining our very nature; was capable of standing in our very place, and bearing our sins: which he did bear in his own body, on the tree. Thus, being made a curse for us, he redeemed us from the curse of the law: and put away sin, by the sacrifice of the himself. *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.* For, being the Mediator between God and Man; he made our case his own; and being the surety of the better covenant, he presented himself in our stead, as our representative, personating us before God. Wherefore, the holy law, which we had broken, finding him in our place, made responsible for us; seized him on our behalf; and for our sins, the wages whereof was death; demanded his life, and took it. And thus, our debt was paid, with the life of the Holy One of God. *When we were yet without strength, in due time Christ died for the ungodly.* And herein the love of God did appear, indeed and in truth. *God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* And God did im-

pute to us, the virtue of the death of his only beloved Son. *For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him.* Thus the great shepherd sustained the vengeance of the sword of divine justice, for our sins: while the sheep stood at a distance to receive the full discharge of all their transgression, and in the virtue of his blood, to be delivered from all punishment, and set free from all condemnation. *And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.*

But here some will object. "We know that Jesus, the seed of the woman, did perfectly bruise the head of the serpent: in making full atonement for the first sin, in which all the world was involved. For that sin being one, could admit of no division. And unless it was absolutely blotted out, not one of Adam's race could be delivered from it: but if it was totally extirpate, not one could be held in it. But the question now is. Did Christ bear the actual sins of all men? Since we are told, That in the last judgment, when every one shall receive according to the deeds, done in his own body, a number shall then be sent away accursed: can it be supposed, that any of the purchase of the blood of the Son of God, can eternally perish in hell.

I reply, If I must receive the word of God with meekness, as a little child; without being prepossessed, or poisoned, with the traditions of men; I must receive it in its simple meaning, as it is directed to my understanding; without attempting to correct the speech of the God of infinite wisdom and truth: but to take him at his word. Which if I do, I shall be made to conceive, that Christ did actually bear the actual sins of all men. *All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* This appears to intend the universal race of mankind. But I know the quibble. That the emphasis lies upon the pronoun [us] And that it only intends, *All God's elect.* But have none gone astray, save God's elect? And where am I to understand the transition, from *All we*, to *Us all*? The word says, *That if one died for all, then were all dead. And that he died for all.* And yet it seems to speak of a peculiar part of that

that *All*: as diſtinct from the reſt. *That they which live, ſhould not henceforth live unto themſelves; but unto him which died for them, and roſe again.* And again, it is ſaid; *That he by the grace of God ſhould taſte death for every man.* This word, *Every man*, naturally conveys an idea reſpecting individuals: and not to intend the one ſin, in which univerſal nature was included. That was a general ruin: *By one ſin.* Not the ſame as *Our ſins.* And as to the purchaſe of the blood of Chriſt, periſhing in hell: when we ſpeake of purchaſe, we generally mean, a thing ſo procured, or obtained; as to become the real property, or poſſeſſion, of the purchaſer. In this ſenſe, we find the church of God called, a purchaſed people. Act. 20. xxviii. 1 Pet. 2. ix. But this differs from a ranſom paid, to obtain a general deliverance for a number of ſlaves, or captives; that whoſoever among them, ſhall accept deliverance, may be ſet free. 1 Tim. 4. x. In this ſenſe, we learn, that Chriſt died for the whole world. Luk. 13. xxxiv. Joh. 3. xiv.—18. 6. xl, xlvii. Act, 16. xxxi. 1 Joh. 4. xiv. 5. x. Such as reject the goſpel, though ranſomed by the blood of Jeſus; 1 Tim. 2. vi. never become his peculiar treaſure. For nothing ſtrictly pertaining to the Son of God, can be ſent to hell.

But reſpecting God's own elect, we find the blood of Chriſt ſpoken of, with a peculiar emphaſis. *I lay down my life for the ſheep.* And again, *The church of God, which he hath purchaſed with his own blood.* And the Apoſtle ſays of the believers; *But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt.* So it is plain, there is a peculiar efficacy in the blood of Chriſt, towards his own elect. *Unto him that loved us, and waſhed us from our ſins in his own blood.* So then, to me it appears, that Jeſus by his blood; did pay a general ranſom, for all men: ſo far as to obtain a proviſional ſalvation, for every ſon of Adam: and in conſequence thereof, the goſpel is preached to every creature. *That all men through him might believe.* And that whoſoever believeth, *might have life thro' his name.* And yet, that there is more ſpecial virtue in his blood, towards thoſe whom the father hath given him; which ſhall not fail to bring them to himſelf. *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, that he*

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might bring us to God. And the chosen appear to be peculiarly distinguished, from the rest, in this redemption: *For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.*

Second, In the name of Jesus, the everlasting gospel is preached; and made known to all nations. Which is, good tidings of great joy, to all people. This gospel reveals to us, every thing that is salutary, and blessed. Therefore it is called, The glorious gospel of the blessed God. The gospel of the grace of God. The gospel of peace. The gospel of salvation. The gospel of the kingdom. The gospel of our Lord Jesus Christ, &c. For herein is set forth, the exceeding greatness of the love of God, his abundant mercy, and unspeakable goodness, to the children of men. The shining forth of the glory of the Father, in the Son; the fulness of grace and truth, that dwells in the Holy One; and the unsearchable riches of Christ, now preached to every creature under heaven. The rich blessing of the spirit of grace; to illuminate, to strengthen, to guide, to comfort, to replenish the soul, with all the fulness of Christ; and to abide for ever, with all that believe in Jesus. With the blessings of eternal salvation: and the glories of the world to come: to every soul that believes this gospel with all his heart, and continues therein to the end. This is that joyful sound, that glorious news, that salutary message; of which the Psalmist speaks: *Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.*

But some will object. "Is this gospel equally preached to all mankind?" I reply, if this objector pleases, I shall leave him to seach all the records; and there let him see if he can find any difference made. As for my part, I never could find any exceptions. But one general proclamation, of life and peace, to all the human race: and that the natural tendency of the gospel, is, to bring salvation to the whole world. In the gospel publication itself, I find no distinction of persons, to whom it is addressed: but all the world. All nations, every nation, every creature, all the

the earth, &c. And if any diſtinction does appear; it is not in the goſpel declaration: but in the perſons receiving, or rejecting the counſel of God. *He that believeth, and is baptiſed, ſhall be ſaved: but he that believeth not ſhall be damned.* The ſalvation cannot be given to men, againſt their will. And it is freely preſented, to every one that will. To every one that thirſteth. To them that are ready to periſh. To them that are loſt. *Whoſoever among you feareth God, to you is the word of this ſalvation ſent.* It is not witheld from any, but thoſe that cut themſelves off: who put it from them, and judge themſelves unworthy of eternal life. And where any periſh, it is their own choice: the fault is their own. *Theſe things I ſay, that ye might be ſaved.—And ye will not come to me, that ye might have life.* And wherefoever the goſpel is preached; thereby ſhall men be tried, in the day of judgment. Rom. 2. xvi. This ſhall be the criterion: whether they did, or did not, confeſs the Son of God. *He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have ſpoken, the ſame ſhall judge him in the laſt day.*

It may be then ſaid, "Does ſalvation depend on the will of the creature?" I reply. So far as I can learn from the ſcriptures; ſalvation is preſented to the will of every creature. Iſai. 55. vi, vii. But ſin is ſo deeply radicated in heart of man; and enmity is ſo powerful in the carnal mind; that I do not find, that ever any did come to Chriſt, of his own will. Rom 9. xvi. For by cuſtom in ſin, it is become like the Ethiopian's ſkin, or like the Leopard's ſpot: from which they cannot ceaſe. Unleſs it be under the ſpecial power of the ſpirit of God: by whoſe influence the goſpel becomes effectual. Act. 16. xiv. The heart of man is ſo vitiated, the affections ſo alienated, and the will ſo depraved; that they are become like the deaf Adder, that ſtoppeth her ear. *There is none that underſtandeth, there is none that ſeeketh after God.* Therefore, no arguments, perſuaſives, or encouragements, or means whatſoever; would ever have brought one ſinner to Jeſus Chriſt; had not the Lord ſaid, *All that the father giveth me, ſhall come to me.* And again, *Them I muſt bring, and they ſhall hear my voice.* As Jeſus hath declared, *No man can come to me, except the father, which hath ſent me, draw him.* And again, *No man*

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can come unto me, except it were given unto him of my Father. And yet nothing impedes, but enmity in their own minds.

The proclamation is directed to all persons alike. *Look unto me, and be ye saved, all the ends of the earth.* With general admonitions, to hear, attend to, and embrace the tidings of peace. But the peculiar admonitions, commands, promises, and consolations contained and set forth in the gospel: are directed to them only, who believe. As an officer sent to gather soldiers for his majesty; proclaims his majesty's pleasure, and the encouragement given, to all: but his particular orders, he communicates only to them that come voluntier, to the standard. So the doctrines of rich grace, are freely preached to all the universal world: but the promises of the blessings of the kingdom, are made only to them that receive the salvation, exhibited in those doctrines, yet this salvation no man would receive, were it not, as the Lord said, to his Father. *Thou hast given him power over all flesh, that he should give eternal life, to as many as thou hast given him.* And again, *All that the father giveth me, shall come to me.* Therefore he gives to them, effectually: the gospel words, which the father gave to him. Joh. 17. viii. For they being sons, cannot be lost: For the Lord draws them to himself, in the light of his pure word: by shedding abroad the love of his bosom, in their hearts; in the life of his Holy spirit. Rom. 5. v. Gal. 4. vi. And as for the rest: considering them as creatures, in the capacity of servants; nothing is left short, that possibly could be done: (consistent with their state of free-agency: giving them their free choice, according to their own wills:) All means, motives, calls, arguments, and persuasives, are used; not to force, but to win, and draw them; to attend to the gospel: and embrace their own eternal happiness. Isai. 5. iii, iv.

But some ask this captious quastion: "Suppose any of these servants should apply, with all their hearts, to receive the gospel of the grace of God: Is there any provision made for their salvation? or would there be any room for them in heaven?

I would ask this contentious caviller: did he ever make the trial? Did he ever, in a submissive manner; bend his mind

mind with all his ſoul; to underſtand, to embrace, and to receive, the ſalvation of God; and found himſelf diſappointed? Did he ever cry to God for mercy, in ſincerity, with all his intellectual powers; and was denied? Or, did he ever find any thing, in the ſcriptures of truth; that contained the leaſt diſcouragement, to any ſoul; that ſeeks to Chriſt for life and peace? But I know, that no ſuch haughty wrangler, ever did ſeek the Lord in ſincerity He that comes to God in deed, has another ſpirit: he receives the word with all readineſs of mind, meekneſs, reverence, and godly fear. He does not call the tremendous *I AM*, to his bar: as a priſoner, to be examined, and made to confeſs, what are the ſecret intentions of his heart. Deut. 29. xxix. But with the deepeſt humility, and reſignation of will, gladly receives what the Lord has openly declared. Who hath ſaid, *Thoſe that ſeek me early, ſhall find me.* And again, *They ſhall not be aſhamed that wait for me.* Seeing then that all the encouragement, which poſſibly can be given to a periſhing ſinner is openly preached in the goſpel; the truly convinced, humble ſoul; deſires no more: all is made known, that relates to his happineſs: he is ſatisfied, and aſcribes all glory to God, in Chriſt. But thoſe inſolent intruders, I expect, will have all their perplexing doubts, ſolved in hell.

I have heard ſome perſons fooliſhly talk, How comfortably they could believe; if they did know, that they were of God's elect. But theſe perſons, never did ſeek the Lord in ſincerity. For they want to believe, upon condition of knowing before; what no man under heaven ever did know, till after he believed. There is not a man upon earth, that ever did come to Chriſt, in conſideration of his being an elect veſſel. But in conſideration of his being a miſerable ſinner: and of the full ſalvation that is in Chriſt, being freely, and univerſally publiſhed: to all that are in his condition. But when they have believed in truth; then they know their election: by the effect the goſpel has upon their ſouls. *Knowing, brethren, beloved, your election of God. For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance.* There is nothing whereby one can be diſtinguiſhed from another: till the goſpel becomes the power of God to ſalvation, in their hearts.

hearts. For all that are called by grace, are ready to confess, that they were as deep sunk in sin, as the rest of the world. Rom. 3. ix, xix, xxiii, xxvii. Yea, and (in themselves considered) as far off from any wisdom, power, will, or desire to return to the Lord. Rom. 6. xx. 1 Cor. 15. ix. Eph. 2. i, ii, iii, xi, xii. Col. 1. xxi 1 Tim. 1. xii, xv. This then, is the sum of all; that in the gospel of the faithful God, and of Jesus Christ, who is the truth; salvation, grace, and glory, are freely proclaimed: to whosoever will. Rev. 22. xvii. And every soul that does receive it, is ready to ascribe all the glory, to the absolute sovereign grace of God. Eph. 2. iv, v.

Third, In the perfection of the fulness that is in Christ Jesus; all that believe on his name, enjoy eternal salvation. *And being made perfect, he became the author of eternal salvation unto all them that obey him.* None but them that obey, can claim this salvation: none can obey the Lord Jesus, but them that believe: and all that believe, will chearfully obey. Consequently, every one that believeth, shall certainly be saved: and none can possibly be saved, but them that do believe. For salvation is communicated through faith alone; and no other way. *For by grace are ye saved through faith.* Faith in the Son of God, and eternal salvation, stand in inseparable connexion. *Receiving the end of your faith, even the salvation of your souls* And here the Apostles solved the question of the distressed jailor. *Believe on the Lord Jesus Christ, and thou shalt be saved.* But some persons would willingly suggest, that there may virtuous people in the world, who may be saved, by virtue of the grace that is in Christ; though they do not believe in him. But these persons themselves, never were saved; nor do they know what salvation is. For this is the same as to say, The slaves in Barbary may be set free, by the goodness of the King of England; though they never apply to him for deliverance: nor does he send any succour for their relief. Or to say, a dying man may be restored, by such a physician: though he never visits him: nor ever directs any application to him.

Every man that knows what salvation is, must know where the malady lies: and how the cure is performed.

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ample provision was made, by the blood of the Lamb: but without special application by faith, no soul can enjoy the benefit. The evil consists in darkness of the understanding, guilt of conscience, alienation in the affections, enmity against God in the heart, and rebellion in the will. And this plague, God himself cannot remove; without a pawerful communication, of an effectual remedy, to the part affected. And God never provided any other remedy, but Jesus Christ: nor any other way for the blessing to be conveyed, but by the precious gospel, in the power of his Holy Spirit: that the heart might be purified by faith. Nothing but the light of Christ, shining in the glorious gospel; can dispel the darkness that prevails in the mind of every carnal man. 1 Cor. 2. xiv. Eph. 4. xviii. Nothing but the atonement made by the precious blood of Jesus; clearly revealed, and effectually applied, to the conscience; can remove the guilt, contracted by sin. Heb. 9. ix, xiv. Nothing but the love of God, in his beloved Son; shining in the word of his grace, with power into the heart; can draw the soul from its vain objects, to delight in God. Jer, 31. iii. Hos. 11. iv. Nothing but the reconciling blood of the Lamb; in its rich virtue, revealed, approved, believed, and received, into the intellectual powers; can take away the enmity, out of the heart. Rom. 5. x. Eph. 2. xvi. Col. 1. xx, xxi. Nothing but the overcoming love of God, in Christ; and the peace of God, ruling in the heart: can subdue the rebellion of the will. Isa. 26. xii, xiii. Phil. 4 vii. Therefore those that dream of souls being saved, any other way, than by a divine operation in the heart, producing a lively faith; must needs look upon salvation as an ignis fatuus: an empty bubble: and thereby shew themselves to be total strangers thereto. But all that are blessed with the faith of the operation of God, believe in the Lord of glory, with all their soul: and are saved to their certain knowledge, and to ample satisfaction. For through faith, they come to God by Jesus Christ. And he is able to save all them to the uttermost. As it is written, *But Israel shall be saved in the Lord, with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

All that believe in the redeemer, whom God the Father

ſent; and in the redemption, wrought by the Holy One; do verily enjoy remiſſion of ſins. For this is according to the teſtimony of the whole ſcripture. *To him give all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* Hence it appears, that remiſſion of ſins is not ſome dark work, done for them; they know not how, they know not where, they know not when: but a bleſſing which they actually receive: and they know they receive it, by believing: and whence they receive it, from a crucified Chriſt. For by the ſacrifice of the Lord of Life, forgiveneſs of ſins was procured for them: but through faith in that ſacrifice, it is given to them. The ſoul receives the record that God gave of his Son. His miſſion ſent from the Father. His perſon, God in our nature. His office; mediator between God and Man. The poſition in which he ſtood; charged with our ſins. His dying; under the curſe, for our iniquities. His riſing again; to ſhew that the curſe was deſtroyed, and everlaſting righteouſneſs brought in. And his aſcenſion to the right hand of the Father; to ſhew that the Father is perfectly pleaſed, with him, and all that he hath done. And the effect of his exaltation; *To be a prince and a ſaviour, for to give repentance to Iſrael, and forgiveneſs of ſins.* I ſay, the ſoul beholding theſe things; in the light of the everlaſting goſpel: in the infallible truth of God: in the boundleſs grace of the Lord Jeſus: and in the vital power of the ſpirit of Holineſs: he receives them into his very heart, by faith. Or he believes, approves, loves, and receives them, with all his intellectual powers: until his very ſoul is taken up into the truth, and bleſſedneſs thereof. And he knows in his very conſcience, that all his ſins are blotted out: in the offering up of the Lord of Life, on his behalf. And in this light of faith, he finds his conſcience juſtified, from all guilt, and condemnation. And the bleſſed effect hereof, never fails to produce deilverance, from the reigning power of ſin; in his heart, and life. *Sin ſhall not have dominion over you, for ye are not under the law, but under grace.*

Yea, all that are bleſſed with the faith of Jeſus, are truly bleſſed with juſtifying righteouſneſs, in the ſight of God. *And by him all that believe are juſtified from all things,* &c. For they ſtand in the Son of God, the *righteous branch*

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Whoſe name is called, *The Lord our righteouſneſs.* And in the goſpel, mention is ſo often made, of the righteouſneſs of God by faith; being juſtified by faith; &c. that none can be ignorant of it: who are acquainted with the new Teſtament. But ſome may ſay, "What is the difference, between forgiveneſs and juſtification?" I anſwer, juſtification is, the perſon ſtanding clear of all accuſation either in the court of God's judicature; in the virtue of the blood of Jeſus, preſented before the throne. Heb. 9. xii. Or it is, his full acquittance from guilt in his own conſcience; in the virtue of the ſame blood, witneſſed by faith. 1 Joh. 5. x. Forgiveneſs is, the putting away of all that guilt, condemdation, and apprehenſion of wrath: which lay upon the conſcience: and ſo relieving it from diſtreſs. Heb. 2. xv. There may be a diſtinction, but no ſeparation. With men, there may be a diviſion. A perſon may be juſtified; where no crime can be found, to be forgiven, and where the perſon cannot be juſtified: his faults may be be forgiven through lenity. But with God, it is not ſo For none can be found righteous, that need no forgiveneſs. Pſal. 143. ii. And none can be forgiven, unleſs they be made righteous: by a perfect ranſom. Eph. 1. vii. 2 Cor. 15. xxi. The life of Chriſt given a ranſom for ſinners; is the ſubſtance of juſtification. Rom. 5. ix. His reſurrection; was a full demonſtration of the perfection of juſtification. Rom. 3. xxv. Faith in the death and reſurrection of Jeſus, is the infallible evidence of juſti-fication, in the conſcience. Rom. 3. xxiv, xxv, xxvi. 10 .x. For herein, the ſoul can ſtand with boldneſs before God: free from guilt, fear, or ſhame: knowing whom he hath believed. Joel 2. xxvi, xxvii. A perſon may be forgiven a crime: and yet be ſo loaded with guilt and ſhame, that he can ſcarce look any one in the face. But whom God forgives, he juſtifies: he is not to be aſhamed, nor confounded. Rom. 8. i. Iſai. 61. vii. He is made the righteouſneſs of God, in Chriſt, Jer. 50. xx. Mic. 7. xix. *Who ſhall lay any thing to the charge of Gods elect? It is God that juſtified: who is he that condemneth?*

And all that by faith enjoy remiſſion of ſins, through the juſtifying righteouſneſs of Chriſt; ſhall aſſuredly enjoy peace with God. *Therefore, being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt.* God is the

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God of peace: Christ is the prince of peace: The word of truth is the gospel of peace: The fruit of the spirit is peace: and all the saints are called unto peace. So that every believer in Christ, is truly blessed with peace. This gave boldness to the Apostles, so constantly to pray for peace to the churches. And Paul so positively to aver, to the Philipians: *And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.* Because they knew, that peace is the unalienable inheritance, of all the children of God. For Christ is our peace. Who said to his disciples, *Peace I leave with you, my peace I give unto you* This is not such peace as the world giveth: for the world can give no solid peace, to a wounded conscience. And the peace that men of the world make with one another; is of often a partial peace: leaving out many things, necessary to real union: and frequently expressed in ambiguous phrases with latent reserves: and often broken; though made in the most express terms; and ratified in the most solemn form. But this peace, given by the Lord; is a perfect peace: and shall stand for ever. Isai. 26. iii. The soul knows, that no wrath or condemnation, remains on God's part: but all is love and mercy; goodness and truth. And in his own breast, he finds all enmity overcome, by the love of God. Therefore, he can look to the Lord, as his faithful friend: and open his very bosom, with all freedom, and without reserve; before his God: as before the most tender and loving father. And while he gives thanks to the father of lights, for all blessings received; he can boldly come to the throne of grace, to ask whatsoever he wants. *Verily verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

Fourth, The promise of the Father, is made to all that believe in the Son. That is, the highest blessing that ever was given to the sons of men: or that possibly can be given to any creature, while in a mortal state. Or, I may say, to eternity. For nothing greater than the Holy Spirit, can be communicated to any being: for the Spirit is God himself. Only the saints expect to enjoy him, more abundantly; when they shall see the Lord in open vision. This promise of the Holy Ghost, is made, without reserve; to every one that now, in the gospel day, shall believe in the Anointed. Isai. 44. iii. Joel 2. xxviii, xxix. Matt. 3.

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xi. Joh. 7. xxxviii, xxxix. Act. 2. xxxviii, It is not made with restriction, to some peculiar ones: but to every individual believer, that should be upon earth; from the assention of the Holy One of God; to the second coming of the Lord of Glory. It is true, this blessing never was given under the Old Testament; while the first tabernacle was yet standing because the way into the Holiest of all, was not yet made manifest. Therefore, as this Spirit of Truth, proceeds out of the Holiest of all; and comes to lead the saints, into the Holiest of all; he neither could be given to them, nor be necessary for them: during that dispensation: so long as the way was not opened. But now the way is opened, by the Lord's assension, into his glory. And yet it is impossible, that it should be given to any unbeliever: because they cannot receive it. Joh. 14. vii. as it is also impossible that it should be withold from one individual upon earth, that does believe on the son of God, according to the light of the New Testament. For the Old Testament contains the promise; and the new testament confirms the fulfilling thereof: That the Son of the the Blessed, should be anointed with the Holy Ghost, without measure: and that he should give a measure of the same Spirit, to all his disciples. Isai. 59. xxi. Joh. 3. xxxiv. 1 Cor. 12. xiii. Therefore, it is impossible, for any man under heaven, to believe the record, which God hath given of his Son; but that he must believe the promise of the Holy Ghost. And the blessing is so rich and excellent, that it is impossible, for any one to believe it; but that he will desire it with all his soul: and wait for it, according to the direction which the Lord has given. Act. 1. iv, v. And it is impossible, for any one to wait in sincerity: but that he is certain to receive the blessing. Luk. 11. x, xiii. Therefore, I conclude, that from the ascension of Jesus into his glory, untill his second coming; the re uever has been, nor now is, or ever will be. a soul in the world; who is blessed with the faith of Christ; but what either does enjoy the babtism of the Holy Ghost; or is, in Faith, waiting for it; and shall receive it.

This blessing of the spirit of truth, is sometimes called, the comforter: because of the strong consolation he gives to the saints. Joh. 15. xi. 17. xiii. Sometimes the gift of the Holy Ghost: because of the fulness of the father and the Son, which he communicates. Joh. 16. xiv, xv. Sometimes, the sealing of the spirit: because by him, all

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the promifes of God are ratified to the faints. Eph. 1. xiii. 2 Cor. 1. xx, xxi, xxii. Sometimes, the fpirtt of adoption : becaufe thereby they are introduced into the immediate prefenfe of God : and enjoy an intimacy with the father and the fon ; as dear children. Joh. 14. xx. Rom. 8. xv. 1 Joh. 1. iii. Sometimes, the anointing : becaufe of the rich flowings of light, life, love, joy and peace, which he fheds abroad in the foul. Rom. 5. v. 1 Joh. 2. xx, xxvii. Sometimes, the babtifm of the Holy Ghoft : becaufe of the abundance of fpiritual bleffings, in which he involves the foul. Ifai. 33. xxi. 44. iii. Eph. 1. iii. 3. xix. And fometimes, the earneft of our inheritance : becaufe he opens to us the glories of the world to come : and being of the fame nature, gives us a tafte of the bleffings laid up for us, in heaven. Eph. 1. xiv. Col. 1. xxvii. Thefe are pure ftreams of life. They do not pertain to falvation from fin, or deliverance from death. But are of a high, and heavenly nature. Never to be enjoyed by any foul, until he be be firft bleffed with falvation ; from the guilt of fin in his confcience, and from the dominion of fin in his hear. For until this falvation is wrought ; no man can be denominated a believer : and the promife of the Holy Ghoft is not made, to any but believers. Gall. 3. xvi. So that the baptifm of the fpirit, is no part of man's falvation, for the light of falvation fhined in the Old Teftament : and every believer had the fpirit in fuch a meafure, as to guide him into that light : fo as every one of them was bleffed with falvation. And fo are all, that are now called by grace : they have the Spirit of God, in the firft revealing of Chrift in their hearts : and enjoy falvation before they receive the promife of the Father. But this is a fuperior bleffing ; adapted to the more glorious light of the New Teftament. A fpecimen of eternal glory. Whereby the foul is made partaker of the divine nature. 2 Pet. 1. iv.

But forafmuch as this doctrine is looked upon, as grown obfolete, by the religious world : fo far, that few people think any thing of it : (though this is impoffible to be the cafe, with any that are born of God :) it may be neceffary to enquire, How does this fpirit operate ? I anfwer, not by any vifible figns, or miraculous operations. Though thefe did attend it, in its firft going forth : to convince the world,

world, that the Lord was ascended into his glory. And that the Father had fulfilled his promise, to the Son. Psal. 45. vii. And that the Son gives the same to all that believe in him. Act. 2. xxxiii. But these were only signals of the special gift: which did not consist in signs, but in substance. And since the truth thereof, is infallibly established: the signs are no more. Nor does it consist in any enthusiastical agitations, of unintelligible raptures, or extacies of the mind. Nor in any particular notions, ideas, or imaginations; suggested to, or raised in the mind; or imagination. Seeing all the will of God is now revealed in the scriptures: and henceforth God speaks no more to mankind, but by his sacred Testament; the Holy Spirit never speaks, as immediately from himself: but by that word of truth. Joh. 16. xiii. Directing, drawing, and enlarging the soul, to attend; to understand, and to receive the truth of the gospel: in all its fulness, excellency, and power.

But here it may be observed, that the promise of the Father, is not the first operation of the spirit, upon his children. It is not the giving of life: it is the consummation of their spiritual life: or the completion of the fulness, that can be enjoyed, in this mortal state. Joh. 10. x. Before they can receive this abundant life, they must have the life of faith: or be born again: of water (that is the word of God) and of the spirit, or quickening power. Joh. 3. iii. viii. 1 Pet. 1. xxiii. Now the soul being already blessed with divine life: the anointing, or the baptism of the Holy Ghost; is given, in an abundant flow of light, life, power, love, joy, and enlargement of heart. So as all the faculties of the mind, become enriched with heavenly communications, and inspired with heavenly principles. The understanding is opened. Luk. 24. xlv. The affections are kindled into a vital flame of delight. 1. Pet. 1. viii. And the will is melted down into the will of the father, as Christ's also was. Mat. 26. xxxix. 1 Pet. 2. xxiii. And in this frame of mind, the soul attends to the word of life: comparing spiritual things with spiritual: so that he enters the deep things of God: the great mystery of Godliness. The eternal counsels of the father. The union of the Father and the Son. The union of Christ and his church. And the

the glories of the world to come. Till by beholding, he grows into the very image of the Son of God: and enjoys the abundant overflowings of life: in the myſtery of God, and of the Father, and of Chriſt. Col. 2. ii, iii.

The ſixth matter to be attended to, is, The bleſſings kept in ſtore, promiſed unto, and waited for, by all that believe on the Son of God. And theſe are to be conſidered in general, as they relate to the whole church: and in particular, as they ſhall be to every individual believer.

In the firſt place, reſpecting the church of God; many of the promiſes are already fulfilled. Such as the coming of the Meſſiah; all his performances on earth; his aſcending into glory; the ſending down of the Holy Spirit: the preaching of the goſpel to the gentiles; the deliverance of the Chriſtian church, from the antichriſtian national church, by her flight into the wilderneſs; and now, the prohibition of the Holy Scriptures, taken out of the way. But the matter is to be conſidered, as it now ſtands: and what yet remains; and is to be be accompliſhed in its ſeaſon.

Firſt, The deſtruction of antichriſt: the falſe church: called, the beaſt of the bottomleſs pit. Or in plain ſpeech; the religion of this world: fictitiouſly called, Chriſtian Religion. This beaſt, or antichriſt, is not the Pope of Rome. Though he is once called, the ſecond Beaſt, coming up out of the earth. Rev. 13. xi. But this is only a ſervant to the firſt beaſt; riſing out of the ſea: with ſeven heads and ten horns. Rev. 13. i, viii. It is a deep contrivance of the bottomleſs pit, to call the Pope, Antichriſt. Like the fable of the thieves; crying out, *thieves, thieves*: to ſet the people a gazing after ſome other object: while they made their eſcape. For by this device, people are made to believe, that if they keep clear of open popery, they are free from Antichriſt. When at the ſame time, Antichriſt reigns as powerful in every other denomination, as in the church of Rome. And in many, his deceptions are much more. For the Church of Rome is become ſo groſs in her errors, that none can be deceived by her, but ſuch as wilfully deceive themſelves. But the great deceivers, are thoſe, that counterfeit

terfeit the doctrine of Christ, with more delusive art; and bring their inventions to a more apparent resemblance: to make them pass for realities. Howbeit, the church of Rome, having usurped authority over the nations; beyond what any other hath done: we may expect her cup to be filled, in a different manner. But we have no reason to expect the church of Rome, to be the instrument, to kill the testimony of the Son of God, and the Spirit of Truth: who are the two witnesses. But the more subtil impostors: who pretend to faith in Christ; salvation by grace; the operation of the Holy Spirit: &c. Yet represent these things, in a light so loose, and flimsey: that they contain nothing but the empty husk. And by good words and fair speeches, deceive the hearts of the simple. Making a shew of the truth of Christ; but dressing it in such a garb, as suits the carnal taste. This is the very thing, that pleases the religious world: to fancy they enjoy the things of the Spirit; and at the same time, to have their rejoicing in the flesh. This is the beast, that ascendeth out of the bottomless pit. Who in the most delusive mode, makes war with the true Christ. And by his deep deceptions, shall draw all the world after him: till the testimony of Jesus, and the Holy Ghost, shall be so disregarded; that they shall appear to men, only as dead bodies. But when these two witnesses shall awake, and manifest their glory: the seductions of the false Christ, shall be extirpate. Not by the power of princes, and armies: but by the truth of the everlasting gospel: in the power of the spirit. *When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him.*

Second, The spreading of the true gospel, through the universal world. As it is written in the prophets; *Behold the Lord hath proclaimed unto the end of the world.* And again, *From the rising of the sun, even unto the going down of the same, my name shall be great among the gentiles.* Yea, both the old and new Testament, abound with predictions of this kind: assuring us of the manifestation of the glory of God, in the eyes of all nations. *The Lord hath made bare his holy arm, in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.* And these prophesies, the Lord himself hath fully confirmed, and clearly explained. *And this gospel of the kingdom shall be preached in all the world, for*

a witness unto all nations, and then shall the end come. This promise is certain to be fulfilled, before the end of the world: whatever stagnation may have been upon it for many ages. Insomuch that some take upon them to deny it: as a thing that is not to be expected during time. And others pretend, it has been already fulfilled; in that the report of the gospel has been heard of, in all the world. But neither of these can be true. For the kingdom of Christ shall be set up, in the days of the rebellious kings of the earth. Dan 2. xxxiv, xxxv, xliv, xlv. And it shall fill the earth, in its present state: while plow-shares and pruning hooks shall be in use. Isai. 2. iv. Neither is it fulfilled in the meer spreading of the report, or empty sound of the gospel: nor by the preaching of a perverted gospel, by popish missionaries. For Jesus calls it, *This Gospel of the kingdom:* It must be such a going forth of the gospel, whereby *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.* John, in the book of revelation, describes the angel; flying in the midst of heaven: *Having the everlasting gospel to preach, unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.*

Then shall be fulfilled, what is spoken by the great voices from heaven. *The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever* All kings and governors shall rule in truth and righteousness seeking the glory of God, and the peace of his church. Isai. 49. xxiii. 60. xvi. There shall be no wars in all the earth. Hos. 2. xviii. For Christ shall reign over all: and shall extend the peace of God to all people: and that shall produce external peace, among all nations upon earth. Isai. 32. xvi, xvii, xviii. 66. xii. The blessings of the kingdom of God shall abound, in the richest perfection: they shall extend to the utmost corners of the earth: and shall continue for ever. Psal. 72. v.—8. And when the Bride of Christ is made ready; and, by these preparations, her attire is put upon her; then shall come the marriage of the Lamb: the Lord shall appear in his glory. Rev. 19. vii. viii. But some suggest, that this flourishing state of the church. shall not continue to the coming of Christ: but that, after this glory; there will be

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a falling away: before the end of the world. But this is want of attention to the word of God: and mistaking what the Lord speaks of his coming: when it shall be, as in the days of Noah, and in the days of Lot. For they misapply these things, to the time of his personal coming. Whereas they are plainly pointed to his spiritual coming. When he shall come in the power of his gospel, to dissipate the darkness of Antichrist: to expell human tradition: and to enlighten the world with his glory. But if words have any meaning; and the truth of God may be depended on; when once all the nations shall be blessed with the true evangelical light; there never more will be a gloom upon it. But as the creation of the world was finished with an holy sabbath; so shall the world, in its continuance, be finished with an holy sabbath. The Lord hath said, *In the days of these kings*, (this cannot be after time is ended,) *shall the God of heaven set up a kingdom, which shall never be destroyed and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms*; (this is what has never yet been done, but shall be before the end of time;) *And it shall stand for ever.* Again he says, *I will make a covenant of peace with them, it shall be an everlasting covenant with them, aud I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.* — *When my sanctuary shall be in the midst of them for evermore.*

Third, The glorious appearing of the great God, and our Saviour Jesus Christ. Who in his former appearances, is represented as coming in clouds: but now he comes to judge the quick and the dead; he is represented as coming, *In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.* This will be the greatest joy, to them that believe To see themselves delivered from all their adversaries: to see the honour of their Lord vindicated: and to see themselves taken into the immediate embraces, of him in whom their souls delight: to be for ever with the Lord. *When he shall come to be glorified in his saints, and to be admired in all them that believe.* This is the happy day, which the Lord hath promised: when he shall come in his own glory, in his Father's glory, and in the glory of his Holy Angels. Of which he said, to his disciples, *I go to prepare a place for you, and if I go and*

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prepare a place for you, I will come again, and receive you to myself, that where I am, ye may be also. This is the day waited for, with earnest desire, and joyful hope; by all the saints whom he hath called to his kingdom. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus who delivered us from the wrath to come.* In that day shall the saints be raised from the dead; free from all the defects that sin has introduced. 1 Cor. 15. xlii. xliii. xliv. They shall be changed into the very image of the Son of God. Phil. 3. xxi. And shall be blessed with the open vision of their Lord. 1 Joh. 3. ii. Which is the ultimate felicity that their souls can desire: or that ever entered the heart of man. So shall the glory of Christ and his church, be consummate: as one perfect body, under one perfect head: when he shall present them in himself, to his father. *Behold, I, and the children whom the Lord hath given me.* For then will he present them faultless, before the presence of his glory, with exceeding joy.

In the second place, respecting indivisible believers, there be many blessings, which every one that is born of God, does already enjoy. As light in the understanding; peace of conscience; deliverance from the dominion of sin; the love of God in the heart; &c. But there are divers things yet in expectation, both during this life, and after the dissolution of this tabernacle.

In regard to the present life, every child of light finds some thing which he thirsts after. For which he attends to the promises of God; and waits and prays for the accomplishment thereof.

First. Every soul that is born of God, being blessed with the heavenly nature; groans under the burden of the corrupt nature, which he contracted while he was in alienation from God. For now he finds the contention, between the one and the other. The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other. And by reason of this opposition, he cannot do the things that he would. In this conflict, we find the saints heavily complain. David says, *my soul cleaveth unto the dust.* And again, he prays to the Lord; *turn away mine eyes from beholding vanity.* And again, he

he cries out; *I hate vain thoughts*, with many lamentations of like nature, ſhewing the averſion he had to every evil diſpoſition; and how much he was grieved thereby. Yea in the anguiſh of his ſoul, he ſays: *my wounds ſtink, and are corrupt: becauſe of my fooliſhneſs.* For the evil propenſity, that is inthe fleſh; is moſt abominable to the heavenly principle of which every believer is poſſeſſed. Which cauſed Job to ſay, *I abhor myſelf, and repent in duſt and aſhes.* This made Paul ſo grievouſly to lament; *O wretched man that I am, who ſhall deliver me from the body of this death!* In every believer, the old man, or the reigning power of ſin, is crucified: and put off. But the dead body, or the remains of ſin, in the members; is as a lothſome diſeaſe: ſending forth ſtench; and breeding vermin: to the grief of every ſanctified heart. But the Lord hath promiſed deliverance. Aſſuring all his children, That he will cleanſe their blood, that he hath not cleanſed. *When the Lord ſhall have waſhed away the filth of the daughters of Zion, and ſhall have purged the blood of Jernſalem from the midſt thereof, by the ſpirit of judgment, and by the ſpirit of burning.* For whatſoever is hateful to God, is hateful to all that are born of God. They cry to the Lord, *create in me a clean heart, O God; and renew a right ſpirit within me!* And he anſwers them, *Then will I ſprinkle clean water upon you, and ye ſhall be clean: from all your filthineſs, and from all your idols, will I cleanſe you.*

Second, They groan under the vexation, which they have from other creatures, by ſatan their adverſary, who goes about as roaring lion, ſeeking whom he may devour. Sometimes getting the advantage of them: and ſometimes hindering them in their purpoſes, 2 Cor. 2. xi. 1 Theſ. 2 xviii. But the Lord will certainly give them deliverance. *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the devil.* and hence, the apoſtle took boldneſs to aſſure the diſciples; *the god of peace ſhall bruiſe ſatan under your feet, ſhortly.* The world alſo is the adverſary of the children of God. By temptations to allure them into the luſts of the fleſh. *They allure through the luſts of the fleſh, through much wantonneſs.* But where this will not prevail: the world is prepared to attack them in another quarter: to draw them into falſe doctrines, falſe worſhip, ſuperſtitions, enthuſiaſms, and traditions of men. *That we hence*

forth

forth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſlight of man, and cunning craftineſs, whereby they lie in wait to deceive. If either of theſe ſchemes would prevail: the world would acknowledge them to be his own. But if they cannot comply with one of theſe: the world will ſurely hate, and perſecute them. *If they have perſecuted me they will alſo perſecute you.* But the Lord has prayed to his Father, for them; to keep them through his own name. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil,* Thus they ſhall be preſerved from the evil of the world; during their reſidence in it: and enjoy a total deliverance from it, when they leave this tabernacle. *There the wicked ceaſe from troubling: and there the weary be at reſt.*

The children of God are burdened under the Inconveniencies of nature; as well as all other men: ſuch as labour, pain, ſickneſs, want, diſtreſs in families, &c. which are the Fruits of the firſt ſin: or ſometimes the effects of their own indiſcretion: which come upon them in common, as upon all others. *Man is born unto trouble, as the ſparks fly upward.* But theſe are the eaſieſt part of their burden: as they come naturally upon them and they ſee them to be under the immediate direction of God, and frequently are made as chaſtiſements from their heavenly Father, for their profit. Yet, *no chaſtening for the preſent, ſeemeth to be joyous, but grievous.* Neither are we to reckon the evils that we receive from creatures, to come without the direction of our heavenly Father. for not a ſparow falls, without his overruling providence. And Theſe are equally intended for our beneſit; to prepare us to be partakers of his holineſs. Yet we often find, it requires more ſtrength, to bear with thoſe afflictions which come from wicked hands; than thoſe which come immediate from the finger of God. For we have ſuch a propenſity to reſentment; that it is with ſome difficulty, that we receive them ſo cordially, as we ought to do. But in what way ſoever afflictions come; The Lord guides them in tender compaſſion. *The Lord will ſtrengthen him upon the bed of languiſhing: Thou wilt make all his bed in his ſickneſs.* And in the end, he will put a final period, to all grief and diſtreſs. *And God ſhall wipe away all tears from their eyes: and there ſhall be no more death, neither ſorrow nor*

crying

crying, neither ſhall there be any more pain: for the former things are paſſed away.

There are likewiſe divers things, which the ſaints wait for, yet to be accompliſhed, which do not relate to deliverance from evil: but are pure heavenly bleſſings from the father of lights

First. The perfecting of the ſaints, in the fulneſs of the ſpirit: in light, life, love, truth, joy, hope, humility, and holineſs. To fill them with the fulneſs of God. *'till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.* This is to be expected while in the body: and is of the ſame nature, tho' not in the ſame degree, as thoſe rich bleſſings, which are to be enjoyed in the immortal ſtate, and is the preparation of the ſoul for the more exalted glories, prepared in the world to come. For as the Lord has appointed them for his own enjoyment, and everlaſting delight: he will enrich them with his holy ſpirit and cauſe them to behold his glory, in ſuch open view; that the ſight of his excellency, ſhall change them into his his very image. 2 Cor. 3. xviii. And in order to make them fit, to enter the manſions of eternal light; he has promiſed, and will give every ſpecial bleſſing. *Floods upon the dry ground — Oil of joy for mourning — A well of water, ſpringing up into everlaſting life — Rivers of living water — That your joy may be full — He ſhall receive of mine and ſhall ſhew it unto you — I ſhall ſhew you plainly of the Father.* For the glories of the inviſible world cannot be enjoyed, by any but thoſe who are truly enlightened, and filled with the heavenly nature. But according to his exceeding great and precious promiſes; all his ſaints are made partakers of the divine nature: and formed into the divine image. As for the world, they think nothing of ſpiritual qualifications. They think. if a man does but ſay "Lord have mercy upon me!" or heave a hypocritical ſigh, expreſs a delirious rapture, or eſpecially, if he has ſpent his life in religion: he is fit for heaven. But God is a God of order and perfection in all his works. All that believe in Jeſus, do earneſtly wait for, and ſhall aſſuredly receive abundant communications of his holy ſpirit: to qualify them for his immediate

presence. And, to him that is athirst, he will give the water of life freely.

Second. When the body is dissolved, the soul shall be with Christ; in paradise; present with the Lord. This is represented under the opening of the fifth seal. Rev. 6. ix. x. xi. White robes were given to every one of them. This must be the ornament of the mind. For spirits without bodies, can wear no garments but what are spiritual, perfect purity, Composure, delight, holiness, and life. And tho' they will still be waiting for further glory; it will be with profound serenity, and patience. For it was said unto them *That they should rest yet for a little season.* So that they will be in perfect tranquillity; free from all disquiet: and in the rich enjoyment of their Lord. Phil. 1. xxiii. Cloathed with their house of immortality; which is from heaven. 2 Cor. 5. i. —— 8. We that are in the body; and never saw nor conversed with spirits, without bodies; cannot possibly give any description of their mode of existence. and as we never received any intelligence, or knowledge of objects; but through the corporeal organs; or the senses of our bodies; and as we know the body will then lie asleep; it is impossible for us to form any conceptions, how the disembodied spirits, should either receive or communicate ideas, or to say whether their enjoyments be of any other kind, than purely cogitative. And supposing that to be the case: that in that separate state, they hold no converse with created beings: they surely will enjoy communion with the Lord, and they will have to ruminate upon the glories of the gospel, which they knew while in the Body. And being in a state of perfect freedom: from all evil propensity: from all dulness; from all anxiety of mind: from all pains of body: and from all temptations, from outward objects: as also from all guilt and fear. Their meditations will be perfectly composed: and their understandings clear. To view the things that are revealed, in a more perfect light, than was possible for them to do, while in the body. And if so it be the pleasure of God, he can give them sensations, or faculties of communication, one to another. But be it as it may, it certainly will be a state of delight and glory. And a compleat preparative for the state of glory next ensuing.

Third.

Third. After the resurrection of the dead, the saints shall stand in the perfect image of the Son of God. And in open vision, shall enjoy him that is the life and glory of all excellency: the essence of all perfection. They shall live, and reign with him a thousand years: in the new Jerusalem: the happy reign and open vision of light and peace. Where every blessing shall abound, to the utmost extent that they shall be capable of enjoying, or desiring. And this shall continue, so long as the Lord of glory shall be in ordering, and regulating his kingdom: in the highest perfection. Judging the world in righteousness: and compleatly finishing all his work, which the Father gave him in commission. For so it is written of him. *Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and justice. from henceforth even for ever.* And in regard to his judging the world, it is said: *For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.* And concerning the accomplishment of his commission, it is written: *Then cometh the end when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule, and all authority, and power.* This holy city is the brightness of the glory of God. *For the glory of God did lighten it and the Lamb is the light thereof.* And in this state, the saints shall increase in the divine fulness, and grow to ultimate perfection: 'till they be prepared to shine in the highest glory, in the kingdom of the Father.

Fourth. When the glorious Emmanuel, shall have perfectly finished his work: according to the will of his Father; in the new heavens, and the new earth; to which he must come down, to gather his saints; and to adjust all things relative to the sons of men; he will then bring all his elect to the place, of which he told them. *I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also.* This is the place to which he is now ascended; and where his glory resides: *Far above all heavens.* For notwithstanding, that he is now ascended far out of our sight; he has faithfully promised, and we as firmly believe: that he will

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come again and receive us to himself. *Whom having not seen, ye love; in whom though now ye see him not, yet believing; ye rejoice with joy unspeakable, and full of glory.* His chosen shall for ever be with the Lord. Joh. 17. xxiv. And tho' he will come down again, to fetch his bride, and for a season will regale her in the new heavens, and the new earth; this shall not be their fixed habitation, and everlasting residence. For he will take her to the palace of his highest glory: in the immediate presence of his father. *Then shall the righteous shine forth as the Sun in the kingdom of their Father.* This is the absolute, infinite, eternal, superlative perfection; which the Lord is preparing for all his elect; and which all the saints are waiting for. And for which, they shall be perpetually preparing; 'till they be perfected in the true likeness of Christ, which will be during their residence in the body: during the separate state of the soul, from the body: and during the thousand years reign, after the resurrection. Which must take, in the whole, above two thousand years yet to come.

This glory is infallibly promised: but cannot be described, so as to be understood by mortal creatures: for it is nothing less than the divine essence himself. *The Lord shall be unto thee an everlasting light, and thy God thy glory.—The Lord shall be thine everlasting light, and the days of thy mourning shall be ended.* To him be everlasting praise. *AMEN.*

FINIS.

The Reader is desired to excuse and correct the following Errors of the Press; as also others that will be found to occur, and which would be too numerous to specify in the Errata. They were occasioned by the Carelessness of the Compositor; and the Author had not an Opportunity of revising the Sheets untill they were all printed off.

ERRATA.

Title-Page last Line, *for* John v. 29. *read* John v. 39.
Page 15, line 21 thee, *omitted*
21, line 21 *for* Luke vi. 68. *read* Luke vi. 48.
27, line 3 *for* Threatnings, *read* Threatning,
ibid. line 6 *for* or, *read* ot
28, last line but 5 *for* these, *read* this
30, line 7 *for* by, *read* on
40, line 33, *f*, break, *r*, brake, line 30, *f*, make and *r*, and make
43, line 19, *for* we, *r*, he, line 29, *for* prelude, *r* preludes,
49, line 19, *for* are, *read* shall be
50, last line but 6, *for* described, *read* ascribed
57, line 34, *for* Dan. ii. 64. *read* Dan ii. 44.
61, line 30, *read* deep things of God
62, line 3, *read* of the one God, &c.
70, line 17, *for* Acts ii. 33. 36. 35. *read* Acts ii. 33. 34. 35
74, line 2, *read* that we might, &c.
78, line 7, *read* and set forth, &c.
80, line 29, *read* may be virtuous,
Paged wrong from page 80 to the End
83, line 22, *for* 2 Cor. xv. 21. *read* 2 Cor. v. 21.
ibid. line 25 *for* Rom. iii. 25. *read* Rom. iv. 25.
85, line 16, *for* withold, *read* withheld
86, line 23, *for* Gal. iii. 16. *r* Gal. iii. 14.
92, line 19, *for* indivisible, *read* individual
97, line 6, *for* reign, *read* region